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**A STUDY OF ORGANISATIONS
AND THEIR RESPONSES
TO THE SOCIAL NEEDS
OF MBEKWENI**

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**A dissertation submitted in partial fulfilment of
the requirements for the degree Master Social Science in
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ABSTRACT

This study examines Human Service Organisations and community organisations operating in Mbekweni during the period January to June 1988. These organisations were examined in order to identify the characteristics that distinguish them from each other in as far as service delivery is concerned.

The community based organisations were found to be orientated towards mutual-aid and self-help model whilst the Human Service organisations were orientated towards the service model. This study will also highlight the complex nature of Mbekweni which has been approached by different organisations delivering social services.

An integrated developmental model is proposed that could form the basis for private voluntary human service organisations. The model is based on: the participation by beneficiaries of services being involved in the decision making process; and the client of this approach being the group or community. The delivery of services would take place in and by groups. An important element in the model would be the inclusion of trained Developmental Workers who would act as enablers, facilitators, educators and resource persons.

This model will emphasise factors that could be incorporated in the designing, planning and administration of private voluntary human service organisations operating in black urbanising communities.

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CHAPTER 1. INTRODUCTION

1. Introduction

This study examines the existing organisations operating in Mbekweni in the human services field during the period January to June 1988. The study examines how organisations became involved, the approaches adopted, how they perceived the problems of this community and designed service delivery programmes.

The study argues for a combined, integrated developmental approach by a private human service organisation in responding to the community needs. The organisation would take into account the problems of few resources and ideological differences between the different existing organisations and between state and the community based organisations in its structure and management type.

In examining the existing approaches by organisations to the problems experienced by Mbekweni the study will:

- i) illustrate the approaches applied in service delivery;
- ii) provide the role of mutual-aid groups in the structures and service provisions;

- (iii) work toward an integrated and multipronged approach to the problems of the community by all the organisations working together in planning services;
- iv) indicate guidelines to the established welfare organisations as to approaches that would prove more appropriate to existing conditions in communities with similar problems to Mbekweni.

1.1 Background to Social Welfare in South Africa

Each society establishes caring systems for its members. The patterns of these systems are determined by an interplay of culture, tradition, religion, physical resources and the socio-economic system. In countries with diverse cultures and peoples there is seldom one system acceptable to all. What is viewed by one section as a social problem may not be viewed in the same manner by another section and the systems developed to meet the problems may differ. This is seen in the different approaches to ameliorating of social problems which may include the punitive or the humanitarian; the religious and the familial, the voluntary and the professional and the collective approaches. (Midgely, p.2 1981, p.2) Ideology and group membership influence the choice of definition and approach adopted.

In South Africa the different systems of social caring and their approaches range from mutual-aid to voluntary welfare organisations to state programmes of intervention.

South Africa's welfare system has many unique characteristics brought about through historical, socio-political and economic factors. A system of social welfare developed in the industrialising societies of Britain and America which met the growing problems of urban destitution in the 18th and 19th centuries. This system influenced the nature of social welfare provision in South Africa as it did in many other colonised countries of Africa and Asia. In South Africa early welfare services were institutional based and established by church bodies. Relief was made unattractive to encourage the poor to seek work. (McKendrick, 1987, p.9)

The development of the "Western service model" used by early Human Service Organisations was one where client beneficiaries were believed not to be qualified to decide on what was in their interest. These early welfare workers in the human service organisations came from the middle and upper-classes and the approach was based on middle-class morality. A similar pattern developed in South Africa but the distinction was that

service provision was based on colour, i.e. provision was largely made for whites. Private human service organisations were established by white middle and upper-classes and in main served whites only. (Helm, 1962, p.29)

It was only in the the 20th century that the state began to take responsibility for those in distress. The social welfare systems that developed in the different industrialising countries reflect the policies and values of those countries. In some the trend toward greater involvement by the state resulted in the establishment of the Welfare State. Welfare became an institution on its own. For example Britain and Sweden developed into Welfare States with the State assuming responsibility for all spheres of the lives of their citizens. (McKendrick 1987, p.22)

In South Africa the creation of the Department of Social Welfare in 1937 was the acknowledgement by the state of its involvement in welfare. However, the ideology underlying the state intervention was based on white domination and protectionism. The discrimination in the provision of services and social security benefits between the races favoured whites. The value of personal independence and self-sufficiency held by whites has influenced the repeated rejection of a

national contributory social security scheme. (McKendrick, 1987, p.13) The South African welfare system is therefore of a residual type whereby it acts as a safety net when other institutions (family, economic etc) break down. The state and private organisations act in partnership in providing services. Recently there has been a move from therapeutic and residential services toward community based and preventative services. State policy moves increasingly toward privatisation in all sectors which has implications for many welfare organisations who depend heavily on state support for funding. (McKendrick, 1987, p.20-29) These are basically white Capitalistic values.

The coming to power of the Nationalist government in 1948 encoded discrimination in the policy of Apartheid. This system was an extension of a Capitalistic approach to society where persons are valued as commodities in an economic system. (See Fromm, 1942 for a discussion on the psychological influence on Western man by the system of Capitalism.) The whites were the entrepreneurs, managers and innovators, whereas the blacks were seen as a replaceable cheap labour force. Educational, housing and residential policies were aimed at separating and developing racial groups for their eventual place in

the system. This led to differing rates of development of communities within the country.

Leatt et al (1986, p.41) has noted that during the last two decades the marginalization of the black communities, in particular the 'homelands', has led to high rates of unemployment, poverty and underdevelopment of communities. These communities function on the periphery of the dominant community with little access to political power and have poor resources in education, health and welfare services.

At the same time the welfare service models that were adopted by both state and private welfare organisations relied heavily on Western models of delivery. In the white community the western service models of delivery are appropriate. In communities which have suffered neglect in provision of services, inferior education and facilities with problems of poverty and unemployment, this model is proving inadequate and inappropriate.

1.2 Organisation of the Study

Chapter 1 traces the development of the social welfare system in South Africa.

Chapter 2 presents a literature review.

Chapter 3 gives a profile of Mbekweni.

Chapter 4 describes the organisations that were operating in response to social needs in Mbekweni and their responses at the time of the study.

Chapter 5 proposes a community based model for Mbekweni.

1.3 Methodology

The method used in this study is a descriptive exploratory one. The data was gathered during a series of open-ended interviews. Groups of non-randomly selected leaders from formal and informal groups in the community participated. These persons were interviewed over a period of six months (January to June, 1988). Venues used were in the community, a local church and in the researcher's home. Leaders were first identified by identifying groups in the community. They were then requested to suggest others; that is, it was using a snowball sampling technique. This method was chosen because it was felt that leaders of the groups identified would articulate the needs and problems in the community and in organisations.

Constraints of the study were that during this period South Africa was in its second year of a State of Emergency and in June 1988 the third State of Emergency was declared. This meant that the holding of group meetings of community leaders was problematic as there

was a great deal of suspicion in the community toward white persons. Some community members went into hiding during the mid-June period (Soweto Day, 16th June).

The researcher, being white, had first to establish credibility with key community members. Face to face interviewing was decided upon in order to build up rapport and trust. Most interviews were more than two hours. A simple interview schedule was used as a guide for discussion with community members (Annexure 1). A second interview schedule was used when interviewing personnel from the human service organisations (Annexure 2).

The venues of interviews were decided upon by community members. The interview followed the following procedure: the interviewer first identified herself and explained what the study was about. When she felt the group was relaxed and ready, she proceeded with the interview. In certain groups topics had to be rephrased in several ways because the interviewees were not familiar with human service organisations and their services. At the end of each interview participants were thanked for their co-operation.

In all, five groups meetings were held and six individual interviews were held with community

persons. Interviewees belonged to two or more of the groups represented. A total of 16 persons were interviewed from the community. All wished to remain anonymous.

Nine representatives from the human service organisations were interviewed. Five persons with special knowledge of the community were also interviewed to gain relevant data or to check on unconfirmed data obtained in other interviews.

The interview method was chosen because of suspicion of forms and also illiteracy amongst certain respondents from the community. The interview method allows for probings and clarification of concepts, which was found to be necessary due to language and cultural differences.

English was the chosen language by the respondents though in certain interviews some translating by other respondents took place to clarify issues.

Human service organisations operating in the community during the time of study were approached and interviews were held with directors and the service providers within the community.

Data was obtained for examination of documents,
reports, records relevant studies and
literature pertinent

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CHAPTER 2: LITERATURE REVIEW OF HUMAN SERVICE ORGANISATIONS

Definitions of Terms, Concepts and Approaches

2. Introduction

In periods of social change, social institutions are under pressure to change and adapt to altered conditions. This is being experienced in the institution of social welfare in South Africa at present. For the social planner and administrator there are several pressures, dilemmas and problems that she must address in order to be able to design more appropriate and efficient service delivery models and management structures within the human service organisations. These problems include the environment in which the organisation operates, the type of organisation that is acceptable to that community, the choice of management structure and the choice of the service delivery model.

The term, 'human service organisation', which has come into use during the last two decades, is increasingly used in literature to cover organisations involved in providing services in order to meet human needs. (Azarnoff and Seliger, 1982; Sarri and Hasenfeld, 1978; Weiner, 1982, p.149)

These writers mention that services may include programmes related to diverse fields such as health (physical and mental), education, youth programmes, social work and recreation, amongst others. Human Service Organisations therefore include government departments, local authorities, private voluntary service organisations and formally constituted mutual-aid organisations.

This study concentrates on the private voluntary service organisations and the mutual-aid organisations that were involved in delivering human services related to social welfare.

Sarri and Hasenfeld (1978, p.3) define Human Service Organisations as organisations that work with people by processing and/or changing them individually or collectively.

2.1 Types of Voluntary Organisations Found in Human Service Organisations

George Murray (1969, p.4) in describing voluntary service organisations, classifies these organisations into, firstly, those whose services are provided for one group by another; secondly, those which form as pressure groups which may or may not combine activity

with the provision of service and, thirdly, the self-help organisations who concentrate on helping their own members.

Murray was describing voluntary associations in the British context. He further describes these associations as being formed in a voluntary manner and run by a voluntary committee which determines policy and draws up the constitution. The committee determines who will be served and how. They usually employ fulltime staff, have offices and a headquarters and have voluntary workers to support the work. They are funded by a mixture of donations from the public, invested income and grants and subsidies from statutory bodies. While they may have their own policies, they are obliged to work within the legal framework of the local and central authorities. They are non-profit making.

Susan Orlander (1985, p.435-454), in her discussion of voluntary organisations in the United States, emphasises that those who receive significant funding from the state are in fact influenced by state policy to a greater extent than those whose funding is independent.

Matiwana and Walters (1968, p.3) in their study of community organisations in Cape Town, found that though there is no one clear definition of a voluntary association, four factors could be identified, namely:

- (i) method of formation, they were voluntary formed.
- (ii) method of government; the organisation was self governing.
- (iii) method of finance; at least some of the organisation's money came from voluntary sources.
- (iv) motive; the organisation would be non-profit making.

Their study is of a particular set of voluntary associations that arose in the 1970's and 1980's. They argue that the socio-political context played an important role in the formation of these groups and in their structures. These voluntary associations form part of what has come to be known as the 'democratic movement' for all emphasise democracy though they use it in different forms. The writers contend that the reason that there was a proliferation of organisations in South Africa, and in Cape Town in particular, was that it was a time of social upheaval and/or increased ethnic or group consciousness.

Helm's (1962, p.7) study of 292 voluntary welfare organisations in Cape Town excluded state organisations, provincial or local authorities, and personnel or welfare services that were maintained for their employees by industrial or commercial concerns.

This study analysed the activities of agencies, their financing, their management, the ethnic group served and the influence of religion. Helm divides activities into eleemosynary methods where the agency offers material or direct services; counselling where the agency offers guidance, consultation and advice; educative where the agency seeks to improve the clients' condition by education, and informative where the agency seeks social improvement by propaganda, information or publicity. At that time 77% of all agencies were managed by whites only, 42% served all race groups, 32% served whites only. Helm stated that one of the characteristics of voluntary agencies was their ability to adapt to circumstances without the delays of bureaucratic procedures.

In their work on formal organisations, Blau and Scott (1963, p.45-58) distinguish between four types of formal organisations and base their typology on who are the prime beneficiaries. The types are mutual-benefit

associations where the prime beneficiaries are the owners, service organisations where the client group is the prime beneficiary and commonwealth organisations where the prime beneficiary is the public at large.

Taking the definition of social welfare in its broad sense, then both mutual-aid/benefit and service organisations can be said to have social welfare functions and therefore fall within the scope of Human Service Organisations.

2.1.1 Mutual-benefit Organisations

Blau and Scott (1963) give examples of organisations which include political organisations, unions and clubs. The crucial factor in these organisations is the form of management structure which is based on internal democracy.

Marie Killialea (Caplan and Killilea, 1976) in her study of mutual-aid/benefit organisations identified the following characteristics:

- (i) common experience by members;
- (ii) mutual help and support;
- (iii) the helper principle;
- (iv) collective will power, belief and constructive action toward shared goals;.

The relationships within the mutual-aid organisations are egalitarian in that the helper and recipient roles are interchangeable. No member is presumed to have more knowledge or power over the other. It is the group which comes together to meet a specific need which is met by combined action.

Mutual-aid and social support systems exist in all human societies. Family friends, relatives, neighbours, friends and colleagues provide emotional, social and sometimes economic support during the course of every day existence. In traditional societies these networks are well developed and structured. In transitional societies the growth of mutual-aid becomes formalised into mutual-aid organisations.

Monica Wilson and Archie Mafeje (1963) in their study of Langa, describe the different networks and support systems and groups that developed in black urbanising community. These networks range from home-boy groups to kinship groups, the church groups and sports and recreation groups. What was characteristic was the sharing of experiences, the reciprocity and group cohesiveness.

These groups demonstrate the cultural values of the African. Taylor (1987) states that in African

societies the values of sharing, hospitality and societal relationships are built on obligations and commitment to the common good.

Motshepo Sekgobelo (1987), in describing support systems in African society, identifies community care-givers and support systems and links them with the value systems of kinship and authority within the community.

In the South African context, studies have been made of voluntary associations that have developed in black urbanising communities. Kokoali's study (1987) of the Umgalelo groups in Mbekweni was found to be the most comprehensive.

Kokoali distinguishes between four types of Umgalelo, namely:

- (i) The mutual benefit clubs (known as stokfel in the Orange Free State and the Transvaal). These clubs raise money by the selling of refreshments and the subscriptions of members who spend time together in a social occasion. The money collected is shared amongst members in turn.
- (ii) The burial societies where members pay into a communal fund which covers member/s and members

of their families' funerals. The payments are either paid at regular intervals and saved in a bank. or alternatively the money is only collected at time of death.

(iii) The savings clubs where members pay regular amounts into "the bag" which is saved in a bank and shared out once a year among all the members, usually just before Christmas.

(iv) The co-operative lending societies that raise money and then lend it to non-members at fixed interest rates. The profits as well as contributions are paid out at the end of each year.

Characteristics of all four types of Umgalelo groups is that there is a high degree of membership participation, shared responsibility and rewards. The total needs of a person can be seen to be met in these groups, namely the economic, social, emotional and religious, which reflect the holism of the African world view.

The women's Manyano groups are attached to the churches and serve several functions. Firstly they give a structure in the church through which the women can

support the work of the church. They form places for the women in the eyes of the church and thus the whole community. They are places where women get emotional support in times of distress. They give the women status as being a member which distinguishes one from being merely an ordinary member of the church. For this, Manyano members wear a uniform. The Manyano groups are especially important in the psychic development and self perception of African women, for the society is a male-dominated one. The management of the Manyano is one of a mutual-aid organisation.

These characteristics found in the voluntary mutual-aid groups in black communities will be found to influence the nature of relationships and structure of the more recent community initiated organisations that arose from the social movements of the 1970 and 1980's.

2.1.2 Service Organisations

In more complex societies specialised organisations develop to meet specific needs. According to Blau and Scott (1963, p.51) these are defined as service organisations whose prime aim is to serve clients.

Service organisations are formally structured. They define goals and assume particular strategies in order to meet these goals.

The relationship between the organisation and client is one where the service provider is assumed to have more knowledge and therefore the beneficiaries are not qualified to determine what is in their best interest.

Whithorn (1984), in her discussion of the role of professionals in service organisations, maintains that this inequality in the relationship creates a distance between the client and the professional. She advocates for a more egalitarian form of relationship. According to Gotlieb (1981) another feature of the relationships found in service organisations is that the participants are strangers and are not part of each other's social networks or social obligations.

Lenrow, as quoted in Gotlieb (1981, p.238) has defined these two forms of helping as "long-term social exchange" and as "aid to strangers in distress". The first being characteristic of mutual-aid organisations and the latter of service organisations.

2.2. Service Delivery Systems

The service delivery system refers to the organisational arrangements amongst distributors and consumers. Delivery systems differ in the methods used in their approaches. According to Weiner (1982,

chapter 4) the choice of service delivery model used by particular organisations depends on an interaction between the organisation, the resources available, the technology available, the environment in which the organisations operate, including the socio-political environment.

Hope and Timmel (1986, Book 3, p.55-57) stress that it is ideology of the type of change envisaged that determines the choice of service. They divide the different types of change into functional change and structural change.

2.2.1 Approaches Used in Delivery Systems in Human Service Organisations

A. Social Work as an Approach to the Amelioration of Social Needs

James Midgely (1981) defines Social Work as a formalised approach which is based on the belief that social problems can best be remedied through intervention of professional personnel who have the appropriate training, knowledge and skills. Social work is an applied profession in that theories and knowledge on which it is based are used in the intervention process to help persons in need.

There are three basic intervention methods namely:

- (i) casework which draws on the knowledge and skills of working with individuals. It is based on a clinical therapeutic model and has been greatly influenced by psychology and psychiatry.
- (ii) group-work which emphasises the interpersonal skills and functioning of individuals.
- (iii) community work which emphasises the change in the environment to meet individual and group needs.

Of these three methods, casework is the most developed and has dominated the profession. In the training of social workers, casework has been given the most emphasis and in practice it is the method most in use.

The principles underlying social work are:

- (i) direct intervention which means the characteristic of direct service delivery by the professional.
- (ii) self-determination and self-help in which the professionals help people to analyse

their problems and to find individual solutions to these problems.

(iii) acceptance which is a non-judgemental stance.

(iv) confidentiality which is highly valued though in practice may result in problems.

(v) emotional expression by clients and professional non-involvement.

Midgely (1981, p.12-16) points out that from these principles it is supposed that professional social workers are objective rational experts on human affairs, whereas in the realities of practice, these principles are often impossible to implement in situations of poverty, neglect, deprivation and man's inhumanity to man. The concept of professionalism needs to be expanded for it affects the way in which needs are met by human service organisations.

McKendrick (1987, p.192) states that a profession is an occupation based on a specialised body of knowledge transferred through formal education. Its members are formally recognised as experts in their field, have a code of ethics and are expected to have a sense of autonomy and a commitment to

serve. They view their work as a calling rather than as a means of earning a living.

This has implications in the context of the relationship between client and professional, for there is an element of impartial non-involvement and lack of reciprocity highlighting an inequality in the relationship.

Gilbert and Specht (1986, p.143-144) discuss the roles the professional can assume and identify four types, namely; the professional/ bureaucratic; the egalitarian/bureaucratic; the professional/activist and the egalitarian/ activist. The role type chosen by the professional depends on the organisations orientation and whether the organisation operates in a closed or open system. In the closed system the organisation has the final control and the roles that operate in this system are the professional/bureaucratic and the egalitarian/ bureaucratic. In the open system the clients and consumers can influence the delivery system and the roles professionals play are the professional/activist and the egalitarian/ activist.

Social work in South Africa has tended to divide itself into "people helping" and "society changing" approaches. This can be seen in a dichotomy between case-work and group-work, and community organisation. William Michael in Mckendrick (1987, p.124-125) indicated that socio-political factors and the welfare policy of the country particularly in relation to state funding have favoured case-work and group work. Community work is viewed with some suspicion if it aims at challenging the status quo and changing the structure of the society.

B. Community Development as an Approach to the Ameliorating of Human Needs

Midgely (1981), McPherson (1982) and Taylor (1987) have advocated that human service organisations adopt the development approach in Third World countries which face macro problems of poverty, disease and hunger.

However, there are several differing theories that underly the concept of development and each will influence the design of the development programmes.

The Modernist theory is based on the assumption that all societies would develop along Western

lines. Rostow (in Kotze, 1983) was one of the exponents of this theory and believed that by developing the economic system, the country would enter a period of take off. This economic development would filter down and benefit all members of society. Likewise all other institutions would develop. In this approach the transfer of skills and Western technology was stressed.

The Dependency and Underdevelopment theories of which Frank (in Kotze, 1983) is one of the leading exponents, postulated that the world economy had created countries that were economically dependent on the industrialised West. There were the core countries which drew and accumulated wealth from exploiting the dependent countries which remained on the periphery. Colonization and growing dependency on the industrialised First World have destroyed much of the indigenous economies and created a situation where communities were dependent on a monied economy and remained underdeveloped.

The Humanist Development theory focuses on the human and ethical dimensions of development. Michael Todaro in Bryant and White, (1981,p.14)

writes that there are three basic values in this approach:

- (i) life sustenance; the ability to provide basic necessities;
- (ii) 'self-esteem'; the ability to be a person, a sense of worth and self respect, of not being used as a tool by others for their own ends;
- (iii) freedom from servitude; the ability to choose.

These principles are reflected in the works of Paolo Freire (1970) and influenced community workers in Southern Africa as mentioned in Matiwana and Walters study (1986, p.43). In the Humanist development approach four basic elements are necessary for development namely:

- (i) increasing people's capacity to determine their future;
- (ii) equity, that is there should be more equitable sharing of resources and peoples access to these resources;
- (iii) empowerment which means that communities and persons gain influence in the political arena;
- (iv) sustainability which is the element whereby communities are able to sustain themselves and grow.

Education and development of people becomes the focus of this approach. This approach is supported by writers including Bryant and White (1982), Gram (1983) and Hope and Timmel (1987, Book 1).

In South Africa Apartheid or Separate Development was a particular development approach. It was basically a plural approach whereby communities were separated and assumed to be able to develop within their own spheres. Leatt et al, (1986) gives the philosophical background to the policy whose roots lay in the neo-Calvanistic theology developed by Dooyeweerd, a Dutch theologian and philosopher of the 19th Century.

Apartheid has increasingly been linked to Capitalism. According to Leatt et al (1986, p.67-88) Apartheid can be viewed from the perspective of Frank's theories on dependency and underdevelopment where the white community form the core society holding political and economic power while the black communities form peripheral societies and remain dependant and increasingly marginalised.

2.3 Management in Human Service Organisations

Theories in management in human service organisations have tended to borrow from management theories in economic organisations. However there are those who are developing an integrative model using several models and adapting them to the particular environments of human service organisations. Steiner (1977), Weiner (1984), Slavin (1978) and Sarri and Hasenfeld (1978) have debated the problems related to designing efficient and yet appropriate management models.

The debates revolve around bureaucratic models or the participatory management model. Lickert is quoted in Steiner (1977, p.86) as advocating for participative management because it is able to sustain motivation levels by using major incentives, such as money and ego. This kind of management depends on group participation and involvement. There is a great deal of interaction, a free flow of information and employees have opportunity to influence goals, methods and activities.

Janoslav Vanek (1975) describes this form of management as Self-management where sharing of information, discussion of ideas, taking of decisions where appropriate, and where self and mutual criticism take

place at regular evaluative meetings within the work teams. Participatory management differs from bureaucratic systems in that in bureaucratic system decision making, planning, problem solving and control of information and supervision is in the hands of a few. It is a top down system and a hierachial one.

Hope and Timmel (1986, Book 3) compare the two systems and advocate for a participatory system of management for organisations aiming at development of people. Gran (1983) has a similar approach. Steiner (1977) and Hope and Timmel (1986) both stress the need for goal setting and planning but this should be integrated into the participatory system.

2.4 Choice in the Design of the Implementation of the Delivery System

While a particular approach may be decided upon, i.e. Social Work or Development, the design of the implementation of the system is dependent on several choices having to be made.

Gilbert and Specht (1986, p.119) have identified some of the choices as:

- (i) being one centralised organisation or being a decentralised organisation with local branches;

- (ii) giving combined services or specialised services;
- (iii) co-ordination with other service providers or having no communication between service providers;
- (iv) placing the decision making in the hands of the "experts" or giving the decision making authority to the community i.e. the type of system chosen whether it be closed or open.

In Aldrich's article on centralization versus decentralisation (Sarri and Hasenfeld, 1978, p.51-79) he summarises the arguments for centralising as:

- (i) indivisible problems require large scale planned interaction of magnitude which is not possible if organisations interact only to satisfy their own requirements;
- (ii) the autonomy and separate authority of organisations impedes the development of a more encompassing solution to clients' problems. Differences in organisation objectives and commitment mean that a market solution at the organisational level may result in an inequitable distribution at the client level;
- (iii) normal interorganizational relations focused on specific organizational needs rather than on common welfare which leads to concern for

standardised and routinised transactions which are not in the clients' interests;

- (iv) in a decentralised system the flow of resources tends to benefit the already well-off organisations.

The argument for centralisation rests on co-ordination, co-operation and central planning. It is assumed that services could thus be rationalised.

The arguments for decentralisation are:

- (i) decentralisation allows organisations to be responsive to heterogeneous clients' demands when local conditions demand;
 - (ii) decentralisation allows the maximum benefits of the inter organisational division of labour and specialization to be realised;
 - (iii) duplication and overlap of functions and domains increases overall system reliability;
 - (iv) centralisation favours the already well-off organisations and decentralisation is a way of breaking up the existing flow of benefits.
- (Aldrich in Sarri and Hasenfeld, 1978, p. 51-79)

The argument that surrounds being a specialised or generalised service revolves around the development of

the technology. Midgely (1981) in his discussion, "service delivery systems used in social work approach", links specialisation to the Capitalistic approach to the solution of problems. Specialisation and individualism are believed to lead to efficiency in the economic sphere and have been adopted in the western social welfare service delivery model.

Those who advocate a more generalistic approach to the solution of social problems, tend to view man as a whole. This view is advocated in the South African context by Templeton (1985).

The decision of who should be the service deliverers in human service organisations revolves around employment of professional and/or para-professionals. The decision to employ non-professionals or indigenous workers in organisations, according to Katan and Nghatsane (1986), is influenced by factors such as;

- (i) overcoming the manpower shortage,
- (ii) the need to relocate work within organisations,
- (iii) the desire to cope with problems of poverty and unemployment,
- (iv) the desire to change the image of service recipients,
- (v) the desire to provide therapeutic experiences,

- (vi) the desire to make services and development projects more meaningful to the population they serve,
- (vii) the desire to change the policies and structures of Human Service Organisations and Development Projects,
- (viii) the desire to increase citizen participation and grassroots involvement,
- (ix) the desire to mobilise community resources
- (x) co-optation of clients.

2.5 Conclusion

Although there have been several studies of voluntary organisations that have developed in black communities in South Africa, none have focused on those whose prime function is the amelioration of social needs. No studies examine the functioning, structures and characteristics of the different types of Human Service Organisations that operate within black urbanising communities.

Before examining the human service organisations operating in the Mbekweni community, a brief outline of the community is given in the following chapter.

CHAPTER 3 : A PROFILE OF MBEKWENI

3. Introduction

The original inhabitants of the Western Cape were the khoikoi herders. The Dutch East India Company established a refreshment station at the Cape in the mid-17th century. During the late 17th and 18th centuries the economy of the Cape was based on agriculture and slavery was introduced as a labour practice. Slaves were brought from East Africa, Madagasca, Mozambique and the East. The last recorded indentured black slave was recorded in the mid-19th century in the Paarl magisterial district (Saunders, 1979). Up until as recently as the 1970's, there were small groups of blacks who spoke Shangaan, the language spoken in Mozambique and who claimed descent from the original slaves living in the Paarl district (Kokoali, 1988, interview).

During the 18th century blacks from the Eastern Cape moved into the area and established scattered settlements. With the growth of the economy, particularly the mining industry in the Transvaal, Cape Town grew as a port and attracted a growing black population. Up until 1923 there had been no attempt to control or make provision for the influx of black

persons into the urbanising areas. The first legislation which formalised residential segregation and the principle that blacks were only to be permitted into municipal areas for labour purposes was the Urban Areas Act of 1923. As most of the blacks in the Paarl district were living on private farms, this legislation did not affect them at first.

However, with the coming to power of the Nationalist Government in 1948, black influx to the cities and the policy of segregation became increasingly formalised in legislation.

The then Minister of Native Affairs, Mr.W.Eiselen indicated in August 1948 that the government was reviewing black residence in the Western Cape (Cape Times, 21.8.1948). The policy became one where coloureds were to be given preference in housing, employment and amenities. Blacks were to be reduced in the Western Cape and the migratory system of labour to be expanded and encouraged. This was linked with the policy of Apartheid and the development of homelands (Lodge, 1979).

Paarl was one of the last towns to be proclaimed under the Urban Areas Act and had a growing squatter

population. In 1950 the municipal authorities began to voice their concern and Paarl was proclaimed under the Act during 1950. The Prevention of Illegal Squatting Act (No.52 of 1951) meant that the squatter camps of Huguenot, Suider Paarl, Klein Drakenstein and Dal Josaphat were removed. The Paarl municipality was to rehouse the squatter population in two locations.

The main location was Mbekweni constructed in 1951 to house single men in hostels with minimal provision for families. There was provision for four blocks of barracks to house 2,200 'single' men and 30 units to house families.

Langabuya was an emergency camp to which the scattered communities were removed. Numerous raids took place during this time by the authorities and many women, children and unemployed men were 'endorsed out' and sent back to the Transkei and Ciskei under section 10 of the Urban Areas Act (Malherbe, 1987).

It was during this time that the black population of Paarl underwent major structural changes. It was estimated that there were 2000 black families living in the Paarl district prior to 1951, but by 1962 there were only 400 families and 2,200 migrant workers

(Lodge, 1979). Langabuya was finally closed in the late 1960's and all blacks moved into Mbekweni (Residents interview, March, 1988). Today Mbekweni is estimated to house some 20,000 persons. With the recent lifting of influx control measures, the ratio of men to women has changed with many women and children moving to Mbekweni to be near their husbands (population Development Programme Interview, March, 1988).

3.1 Physical Features

Mbekweni lies in the Bergriver valley between the towns of Wellington and Paarl. It occupies some 193 morgen. The Berg river rises in the Franschhoek mountains and runs northwards into the Atlantic ocean at St. Helena Bay. The river influenced the development of the wine and wheat farms along its banks for there was fertile soil and a reliable supply of water.

The climate in summer is hot and dry and the winters are cold and wet. It is not an area of natural grasslands or forests. Consequently vegetation has been introduced and must be cultivated during the long hot summers. There are however indigenous trees within the township which break the monotony of the houses. Several of the family houses have developed vegetable or flower gardens.

3.1.1 Housing

Originally, Mbekweni was viewed as accommodation for single men with minimal provision for families. (Blocks A,B,C,D for 2000 single men, and 30 family houses). Many of the single quarters barracks have been converted into houses for families. There are still single storied hostels owned by private companies for their workers. Although designed for single men, these hostels accomodate one or more families in each room. (The Argus 25.2.1988)

There are a total of 837 family houses which were built by the Paarl Municipality, and later the Administration Board during the period 1950 to 1984. Some houses were built under the Job Creation Scheme of the Department of Manpower in 1986. Since 1986 all new houses are being built by private developers. These houses sell at between R38,000 and R65,000. Mainly government employees have bought these houses with low interest loans from government.

The area known as Silverton consists of 200 galvanised one-roomed structures. Shacks had been erected in full view of the national road and pressure was brought to bear on the administration to open more land for housing. Conditions in Silverton are appalling.

appalling. This area has bucket latrines emptied twice a week. A single tap serves 30 houses. There are no proper roads, drainage or gutters. Upgrading by the authorities is presently taking place.

There are two shanty dwellers camps near Simon Hebe High School. These people are being transferred into the converted single quarters of D Block. At the last count there were over 1144 back yard shacks. There is a waiting list of over 1000 families for houses. (Interview with Liason Officer, Population Development Programme).

3.1.2 Public Buildings and Amenities

There is one community hall which is available for public functions. The creche occupies a complex which consists of two rooms joined by a covered walkway, and has outside toilets. The old beer hall has some rooms towards the front which are to be occupied by a bank. The hall at the back is unoccupied.

The three old kitchen blocks of the converted single quarters are used by churches. There are seven church buildings in the township. There is a stadium with one rugby field of reasonable standard. There are two soccer fields, one at the entrance of the township

built by the army. There are two public tennis courts at the sports stadium. In the centre of the township there is a newly built shopping centre consisting of the post office, a butchery and a supermarket. There are several general dealers and the milk depot is nearby. The old post office now houses the rent office and is situated next to the clinic and Day Hospital.

3.2 Structures

3.2.1 Health

Public Health provision falls under both Cape Provincial Administration (CPA) and the Paarl municipal authorities. Housing, sewerage and refuse removal fall under the local authority i.e. the old Administration Board now the Development Board and in the future, the Town Committee. Preventative health services in the form of immunisation, prenatal and postnatal services, tuberculosis and venereal disease clinics are available at the clinic, and clinics are held daily. This falls under the Paarl municipal health services to be transferred to the Town Committee.

The Day Hospital opened in February 1988 as a satellite of the Paarl East Day Hospital. The Mbekweni Day

Hospital has one sister, one nursing assistant and one clerk. A private doctor is in attendance on a part-time basis. The services are curative.

The Paarl East Day Hospital is the biggest in the Boland and offers the following services: casualty, maternity, minor surgery, paediatrics, X-ray, outpatients, dentistry and physiotherapy. The Paarl Hospital is curative and treats longer term patients. Both the Day Hospitals and the Paarl Hospital fall under the Cape Provincial Administration. There is an ambulance service which serves the Paarl area but problems are experienced by Mbekweni residents for the ambulance drivers will not enter the township after dark.

According to the Paarl Medical Officers' report (1986/87), the infant mortality rate is 23 : 1000 live births. Highest causes of death among the general population were respiratory disease followed by heart disease, prematurity and congenital defects, malignant tumours, diseases of the blood vessels, tuberculosis, manslaughter, diseases of the intestines, road accidents and measles (a preventable disease).

Tuberculosis is the health problem which concerns the authorities most at present. Sonstraal Tuberculosis

Hospital is situated in nearby Dal Josaphat. It was felt that migrants from the homelands brought new cases and spread the disease (Saldru Working paper, No.60).

In order to co-ordinate these health services, the Population Development Programme instituted a working committee with representatives of all the relevant service providers (PDP Liason Officer, March 1988).

3.2.2 Education

Against the educational structure within the black communities one must understand the education policy of the last forty years. In 1953, Dr.Verwoed, the then Minister of Native Affairs stated in parliament:

" Does the United Party wish to give natives compulsory education the same as and not the type of education calculated to fit them only for limited spheres of employment and not for admission to white universities?...How will the United Party withhold full rights from natives who have precisely the opportunities and background as a white man?".
(Hansard, 1953, Vol.83)

Black education until recently concentrated on primary education. Mbekweni has three schools accommodating

approximately 2500 children though it is estimated that there are at least 700 children of school going age who are not in school (PDP Liason Officer). The Langabuya Lower Primary school has over 1000 pupils in Sub A to Std. 2.

There are 24 teachers. The Mbekweni Upper Primary School has approximately 400 children in Std. 3-5 and has 13 teachers. The Simon Hebe High School has approximately 500 pupils and has 17 teachers. There is a high drop-out rate in primary schools leading to few obtaining higher secondary education.

Adult education classes are arranged at the high school after hours and have proved very popular. There is no tertiary education available for blacks in Paarl. Several persons travel daily to the University of Western Cape and University of Cape Town or are doing courses through University of South Africa.

There is a skill training centre in Dal Josaphat offering three week courses under sponsorship of the Department of Manpower. These courses range from building skills to security guards to domestic work and sewing classes.

It is estimated that there are well over 2000 preschool children. One creche operates from a building owned by the Administration. At present there are over 100 children attending though the recommended number is 60. The creche is staffed by one teacher (untrained) and three assistants. It is affiliated to Grassroots Educational Trust.

Informal education through family and kinship patterns are still in evidence but certain traditions are falling away, for example the initiation ceremonies (Kokoali, 1987).

3.2.3 Welfare

There are no formal private voluntary welfare organisations operating solely within the township. However, there is a strong network of informal networks and support systems ranging from mutual-aid groups such as the Umgalelo Groups to the various church groups and sports groups.

Human Service Organisations operating in Mbekweni were:-

1. Cape Provincial Administration Community Services;
2. South African National Council for Alcoholism and Drug Abuse (SANCA) Paarl Branch;

3. Association for the Physically Disabled (Paarl Branch);
4. Red Cross Society of South Africa;
5. Operation Hunger;
6. Black Sash;
7. Grass Roots Educare Trust;
8. Mbekweni Advice Office.

There is one Social Worker employed by the Cape Provincial Administration Community Services who is based at the administration office and who deals mainly with statutory work, for example, childrens court cases. She has an area to cover from Piketberg to Stellenbosch.

Private welfare organisations operating in the larger Paarl area are in the main racially segregated. However, two organisations offer direct services to Mbekweni. South African National Council for Alcoholism and Drug Abuse offers a counselling service on a limited scale through their Paarl office (Interview, May 1988). The Association for the Physically Disabled (Paarl) offers casework services, a Protective Workshop which is multiracial in Dal Josaphat and is in the process of developing a Special Day Care Centre within the township for severely disabled children and it employs a local resident as

as a para-professional. Two members of Mbekweni serve on the Management Committee of the Association (Annual Report, 1988).

Operation Hunger supports soup kitchens run and organised by the Methodist Church and Lutheran Church. There are seven outlet points, one each at the Lower and Upper Primary schools, the creche, the old kitchen in D Block, two in Silverton and one near the high school. These feeding schemes are also supported by many private persons and businesses within the area.

Black Sash receives requests at the Cape Town Office for advice on problems such as rent increases or threatened evictions (Interview, May 1988).

The community organised itself into Street Committees under the Civic Association and opened an Advice Office in nearby Newton during 1985. Welfare problems were dealt with by the Advice Office such as how to apply for grants or aid. However, with the State of Emergency, many Civics were arrested and detained. The Advice Office still functions.

3.2.4 Economics

The economy of the region is based on the fruit industry with the textile mills being the second major

industry. It is an area of economic decline due to the collapse of the export fruit growing industry and problems in the wine industry. Paarl is not seen as a growth area and several large factories have closed in the past few years. This has resulted in large numbers of persons of all races being unemployed with little hope of finding employment in the formal sector of the region. Due to Job Reservation and the migratory system of labour, the residents of Mbekweni do not have many high skills or job opportunities within the area. Biggest employers are the canning factories, the textile mills, Rembrant Tobacco, Meadow Feeds, the Wineries, SASKO (South African Central Co-operative Grain Company) and numerous smaller firms. Casual labour during harvest time is used by the farmers. Many of the women work as domestics in Paarl and Wellington. Within the township, the schools, the clinic, the administration office, post office and police force offer employment. There are several shops and private businesses operating from the buildings in the centre of the township (owned by the SBDC). The Small Business Development Corporation developed a bee-hive complex in nearby Dal Josaphat where small scale enterprises can hire premises and a few Mbekweni residents are running their business from this complex.

There are several taxi owners who operate between Mbekweni and Paarl and Wellington. The informal business sector is made up of numerous backyard businesses ranging from car repair, shebeens/isikrodlo/shops to dressmaking businesses. Near the station and the schools, fruit and vegetable hawkers ply their trade. From Friday night the informal sector becomes evident as stalls are set up throughout the township. Chickens, fruit, vegetables, meat offal and braaied meat are on sale.

3.3 Social Groupings

The people who live in Mbekweni originate from the early slaves and later blacks from the Eastern Cape. The people speak mainly Xhosa, some Sotho and English or Afrikaans.

Those who were first moved into the township tended to be grouped in the areas from which they were removed and one still finds groups known as, for example, the Wellington group. There are several families who have lived in the same area and houses from the beginning. Kinship ties are strong (Interview with residents, 1988). People belong to several organised groups, be they church, sport or social. The Umgalelo groups are

strong and vary in size. 49 groups were identified by Kokoali. Burial societies are the most popular of these groups (Kokoali, 1987).

The home-boy groups amongst the migrants and in the single quarters are similar to those described by Monica Wilson and Archie Mafeje in their study of Langa (Wilson and Mafeje, 1963). With the growth in the number of educated persons in the township and the changes in housing policy, a middle-class is emerging.

A branch of the African National Congress (ANC) was established towards the end of the 1920's and membership increased during times of political conflict as experienced in the 1950's (Lodge, 1979).

Prior to the first State of Emergency in 1985, the Azanian People's Organisation (AZAPO) was the dominant political organisation. It had taken over Pan African Congress (Mbekweni had been a PAC stronghold). (Lodge, 1979). Since the early 1980's it had operated through the Mbekweni Resident's Association. United Democratic Front (UDF) was introduced in 1983/84 by the youth though was never formally launched (Kokoali, 1987). Both these organisations were banned in February, 1988, leaving no legal political organisation functioning openly in the township.

3.4 The Administration of Mbekweni

Up to 1983, the township was managed by an Administration Board with a local residents committee. With the Black Local Authorities Act of 1982 (No. 102 of 1982) as amended, structures were set up whereby black areas would have their own local authorities. The Black Communities Development Act (Act 4 of 1984) provided for Administration Boards to become Development Boards and were to assist the municipal authorities to become fully-fledged local authorities. This was linked to the Republic of South Africa Constitution Act of 1983 whereby local authorities were racially exclusive and deemed "own affairs". As a result of these Acts, serious unrest broke out throughout the country. Black councillors were put under pressure by the political groups and many resigned under threat of violence. In Mbekweni the councillors resigned and the Administration was carried out by white administrators.

Mbekweni is divided into seven wards and at present one 'elected' councillor assisted by three co-opted councillors make up the town committee. The allocation of the use of public buildings, the application for building sites and other local administrative tasks are undertaken by the town committee.

It is necessary to review the history and development of the township and the people who live there in order to give a background as to the manner in which the residents and outside human service organisations perceive the needs of Mbekweni and respond to these needs.

CHAPTER 4 : ORGANISATIONS AND THEIR RESPONSES TO THE NEEDS OF MBEKWENI

The Politics of Defining Social Problems/Needs

4. Introduction

This chapter describes three types of organisations that were operating within Mbekweni and their responses to the social needs of the community. These three basic types of organisations were identified as the 'grassroots'/community organisations, private voluntary human service organisations and the church organisations.

In Mbekweni the motivation behind the formation of organisations may be understood in the context of social needs. That is, organisations formed in order to meet needs at the level of importance and the type of need as perceived by the organisations.

The concept of social need is an important one for it gives an understanding to the motivation of the creation of social organisations and groups. Martin Wolins is quoted by Reginald York (1982, p.56-61) as defining social need as "a tension state generated in the process of physiological, psychic and social

functioning". York further states that it is the primary function of society to meet needs and this is why persons organise themselves in society. However, York indicates that the perception of social problems/needs among different groups are influenced by the ideology and group membership.

The concept of social need has been defined into four types of social need by Jonathan Bradshaw (York, 1982). These Bradshaw describes as:

- (i) normative needs which are needs that are defined by experts or professionals and are based on measurable or observable standards;
- (ii) felt needs are needs which are those needs that people feel;
- (iii) expressed needs are those felt which are turned into action by people demanding something;
- (iv) comparative needs are those needs which are not met when comparing services that exist in different communities or areas. The concept of social need has been explored further by Abraham Maslow (York, 1982) who postulated that needs are arranged in a hierarchy. There are five levels consisting of physical needs, safety needs, needs for belonging, needs for self-esteem and the need for self-actualisation. Maslow hypothesises

that lower levels must be met before higher levels can be met. While Maslow's theories have been debated and not conclusively proven, they do provide a guide to categorising needs. This permits a distinction to be made between needs associated with survival, affiliation and self-development. This assists organisations in describing service strategy to fit the type of need it aims at addressing.

The first types of organisations identified were the "grassroots"/community organisations. These were organisations that had developed within the community and were expressions of felt need. They were exemplified by the Umgalelo groups and the socio-political groups. The second types of organisations identified were the private voluntary human service organisations that originated outside the community and intervened according to how they perceived the level of need to be in the community. They responded to expressed, normative and comparative needs.

The third types of organisations identified were the church organisations who, although primarily formed to meet religious functions, were found to have welfare and service functions as well. They responded to

expressed need according to how the particular churches perceived their role in the social sphere. Diagram on page 91 gives a summary of the organisations operating in Mbekweni in tabular form.

4.1 The "Grassroots"/Community Organisations

The first groups identified were the grassroot/community based groups which had arisen from within the community and were mutual-aid organisations. Within this type there were two groupings namely the Umgalelo groups and the socio-political groups.

4.1.1 The Umgalelo Groups

The Umgalelo groups' prime reason for formation was to organise a strategy for dealing with the day to day problems faced by people adapting to an urbanising society based on a monetised economy. Kokoali (1987) defines the Umgalelo groups as voluntary associations which involve the 'pouring in' of money for mutual benefit and good fellowship. The term 'pouring in' of money describes the voluntary handing in of money into a common fund which is used for a mutual-benefit.

Forty-nine such groups were identified in Mbekweni in 1986 during Kokoali's study (1987). These groups are similar to the British Working Class Friendly Societies

which arose during the Industrial Revolution in the 18th and early 19th century in Britain. Kokoali (1987) points out that their African counterparts differ in that they have developed a religious component. Both however, arose out of the concern for thrift and self-help.

As an organisational type defined by Blau and Scott (1963), they are mutual-aid groups in that the prime beneficiaries are the members themselves. They meet the criteria of mutual-aid associations as described by Killialea (Caplan and Killialea, 1976) in that they were formed by people with common experiences, they offered mutual-aid and support, involved the helper principle and believed that collective action would bring assistance to the members of these groups. The identification of needs to be met by these organisations developed from the people concerned and therefore are based on both felt and expressed needs.

The goals of the Umgalelo are to give financial relief and are a strategy to assist in a community that is in transition and has problems with access to Westernised financial institutions either through cultural, social and/or physical barriers.

The structure of the Umgalelo reflects the norms and values of the community and operates on an open system model whereby the environment, that is the social patterns practiced in the community, influenced the design of the internal structure.

Office bearers are elected by the whole group and are accountable directly to the members. This form of democracy is highly valued in the community and involves an element of obligation to others. The office bearers are both for the secular and religious functions. There is an executive consisting of president, vice-president, secretary, treasurer and auditor. There is also the office of chaplain. The office of auditor differs from human service organisations which operate in Westernised communities for in the Umgalelo the auditor forms part of the executive. His role is to advise the president and check the treasurer. This system of seconders applies to other office bearers and acts as a checking system. The Umgalelo do not refer to external forms of checking and financial auditing as found in the Western Human Service Organisations. The direct accountability to members who have direct interest in the functioning of the organisation is based on personal involvement of members.

Decision making is by consensus and issues are debated until all agree. Time is not a restraint and meetings can continue for several hours. (Interview with members of an Umgalelo group, May 1988). Members contribute to the Umgalelo whether they be the savings group, the burial societies, the co-operative lending societies or the mutual-benefit society types with the expectation of receiving a benefit in return. This reflects the value of reciprocity in relationships and social transactions in the culture patterns of the community.

The Umgalelo groups are more than organisations with an economic function. Kokoali (1987) discussed the religious function and indicated that they have social and psycho-emotional functions in the community as well. The mutual caring and concern in these groups aids group cohesiveness and assists persons in their daily adaptations to problems. The system whereby members sit with others and offer sympathy, encouragement and emotional support regardless of time restraints during times of crisis or trauma as exhibited in the burial societies, acknowledges the wholeism of man. Members of the Umgalelo may belong to other socio-cultural and/or socio-political groups as well.

Membership of the Umgalelo did not constrain people in their membership of other groups: however, some politically active people were critical of the Umgalelo in that they did not take political action (Advice Office Interview, May 1988). The Umgalelo are not registered under any of the welfare legislations. That is they are not registered under the National Welfare Act (No.100 of 1978) or the Fundraising Act (No.107 of 1978). They do not employ persons and all activity is undertaken on a voluntary basis. They do not interlink with any of the Human Service Organisations. None of the service providers interviewed were aware of their existence (Interviews with HSO, April-May 1988).

4.1.2 Socio-Political Groups

The second major category within the grassroots/ community based organisations found to exist in the township were those that arose out of the social-movements of the 1970's.

George Murray (1969) describes this type of voluntary organisation as forming as pressure groups who may or may not combine group activity with the provision of service.

Matiwana and Walters study (1986) of these organisations stress the socio-political climate that

precipitated the formation of many of these organisations. The Republic of South African Constitution Act (No.110 of 1983) excluded blacks from direct representation in parliament and a period of wide civil unrest followed throughout the country.

Matiwana and Walters (1986), postulate that the concept of democracy became a central issue for these organisations because of several influences. These were the emergence of the independent trade unions who called for the implementation of workers 'democracy', the growth of the Black Consciousness Movement, the re-emergence of the African National Congress, the community struggles of the post-Soweto era, and the emergence of the United Democratic Front in 1983.

Common to all these organisations, that is the 'democratic organisations', was the wish to create new forms of structure in the political, social and economic spheres.

In Mbekweni these national influences led to the creation of local branches and local organisations that embodied these ideals. They formed out of the common experience of people who regarded collective action as an appropriate response to the problems of the community.

For this study members of the United Women's Congress, the Paarl Youth Congress and the Mbekweni Civic Association were interviewed. All three organisations are affiliated to national bodies.

During the period under examination, the United Women's Congress Paarl branch was not functioning due to internal conflict amongst members. The Paarl Youth Congress and the Mbekweni Civic Association were restricted on the 24th Febraury (Weekly Mail, 26 Febraury 1988).

The United Women's Congress was established in Cape Town in 1981 and had a branch operating in Mbekweni from 1982 (Interview with member, April 1988). Its aims were:

- " To participate in the struggle for full and equal democratic rights for all.
- To work on practical activities which affect the day to day problems of people in oppressed communities.
- To involve them in the community and places of work.
- To struggle for the removal of all racial and sexual discrimination and sexual exploitation. (Matiwana and Walters, 1985).

The women of Mbekweni who were members of this organisation organised a protest march against the

increase in bread price in 1982. They also arranged for the return of children who were on a camp arranged by the South African Defence Force during 1983 and later in 1983 organised for a protest march with other community members against the rent increases.

The structure of the organisation was one which emphasised participation in decision making and the committee was accountable directly to the members.

The organisation was an expression of felt and expressed needs of poverty and hardship.

The Mbekweni Civic Association was made up of representatives of the womens groups, the Paarl Youth Congress and the mens groups. Their main aim was "to see to the welfare of the community; to fight the injustices of the local authorities" (Matiwana and Walters, 1986). The Mbekweni Civics organised the community into blocks with street committees which had representatives from the youth, women and men on each committee. An executive was elected from these committees for the whole of the township. This organisation was functioning unofficially as an alternative to the Town Committee and directly opposed the official structures.

Organisation and discipline became important issues within the organisation.

The Street Committees were to see to the welfare of the members of their blocks. Collections were made in times of need and social problems such as marital problems could be brought before the committees. Anti-social behaviour such as theft were brought before the street committees. Punishments were decided upon and the implementation of this was carried out by the community. The belief was that the community could decide and sanction social behaviour for itself (Interview with Mbekweni Civic Association Executive, May 1988).

Although projects such as employment creation were discussed during this time (1984/5) they were never implemented.

During the period 1985/6/7 large numbers of the Mbekweni Civic Association were arrested under Internal Security Act (No.74 of 1982). The Progressive Party Unrest Monitoring Group reported 59 persons in detention during November 1986 alone which was one of the highest number proportionally for a Western Cape township.

With the repression and subsequent harassment of members of the Civic, an evaluation of their possible development is difficult to ascertain. Members stress that the strength of the organisation was that it was a mass based organisation uniting the people in a common purpose which was to oppose Apartheid and build community strengths. In using the structures of organising accepted by the community, that is, the small group with high participation and the electing of office bearers who were known personally to residents, the organisation had an acceptability to many people. It also addressed issues experienced by all, that is the daily restrictions and disadvantages of a social policy designed by a political structure that they had no influence upon.

In discussions with community and Civic members it was found that certain methods and tactics were similar to those used by the American activist, Saul Alinsky in the 1960's. For example during 1985 there was a problem with refuse removal in Mbekweni and the Mbekweni Civic Association threatened to collect the refuse and deposit it on the Administration Office steps. Saul Alinsky used this tactic during one of his campaigns (Alinsky, 1971). The members stated that they were not aware of anyone who knew of Alinsky's work.

Community organisation undertaken by the United Women's Congress, the Paarl Youth Congress and the Mbekweni Civic Association was aimed at mobilising the community into civil action. In countries such as the United States of America, activists such as Saul Alinsky were openly recognised and employed by communities. Community organisation in those contexts was seen as a legitimate form of social activity (Ross, 1967). Community Organisation of the type used by organisations in the 'democratic movement' aim at a change in the socio-political structure of the society. In the South African context the state has implemented a policy of controlled reform and the three States of Emergency aim at controlling these organisations (Moss and Obery, 1987).

4.1.3 Perception of Welfare by the Community Based Groups

The two categories of community based groups examined responded to the needs of the community by developing self-help or mutual-aid strategies. To these groups the welfare of others was a social obligation which is defined by Lenrow in Gotlieb (1981) as: "long-term social exchange". Members were known to each other and they shared common experiences.

During the interviews with community group members (Interview Schedule, Annexure 2) it became evident that

the concept of voluntary private Human Service Organisation was not clearly defined in the community. The cultural pattern in this community in caring for others and the extension of family and group were part of the social obligations towards one another. Therefore persons in need would be cared for by their own families or groups. However, some groups were aware of the breakdown of these close family ties and that certain persons could become isolated in the urban environment (Interview with members of the Fruit and Canners Workers Union and teachers, May 1988). These groups were of the opinion that there was a need for organisations to assist these persons who were not being included in the Umgalelo, socio-political groups or support systems. Amongst these groups the concept of welfare as an obligation by the state was more marked. That is, housing and employment were the rights of the people and should be supplied by the state.

One group regarded welfare as a capitalistic institution aimed at placating the masses and retaining the status quo (Interview with the Advice Office, May 1988). They viewed aid as undermining the people's awareness of the structural problems in society brought about by the Apartheid system.

It became evident during the interviewing that because there had been little involvement by human service organisations in the community, people were unaware of the different types of activities that could be undertaken by organisations (Section 2, Interviewing Schedule, Annexure 2).

In discussing the management of Human Service Organisations (Section 3) only two persons had actually served on a human service organisation management committee. One organisation had actively canvassed to obtain representation on their management committee though one other had established a management committee for a project (the pre-school affiliated to Grassroots). Problems experienced by community members serving on human service organisation committees were expressed as:

- (i) Regular attendance at meetings where because of other family and community obligations, meetings were not attended on a regular basis. Messages of intention to be absent were often not presented. This had resulted in one member being told she was no longer a member of the committee because she had failed to attend three consecutive committee meetings. She had felt this was discriminating because her societal and family obligations were disrespected (Interview with teachers, May 1988).

- (ii) The time meetings were held proved to be problematic for although early evenings during the week appeared to be convenient for most other communities, members of the Mbekweni community returned from work late and had to rely on public transport. There was not enough time to reach the meeting place.
- (iii) Transport to and from meetings that were held outside of the community was a major problem, for few community members owned their own transport.
- (iv) The way in which meetings of human service organisations management committees were conducted was perceived as a problem. In the community based organisations decisions were made on consensus, no matter how long it took, but in the human service organisations meeting time became important and decisions were arrived at before all members had time to discuss. Some members felt that other race groups dominated proceedings at multi-racial meetings (Interview with member of the community who had served on a management committee). This related to the relationships that exist between communities particularly in the economic sphere where relationships tended to be hierachical.

Problems experienced by the community with the present human service organisations operating in Mbekweni were expressed as: (Section 4, Interview Schedule, Annexure 2):

- (i) Relationships of service providers to the community and individuals in particular was remarked on by several groups in that they were reluctant to become involved with an organisation that they perceived as patronising or where relationships were strictly hierarchical amongst staff. ("We watch how you talk to us before we support". Teacher in Interview, May 1988). Consultation with the community was important whereby the community was free to voice concerns of the project or service. Too vague an agenda was also queried. ("We have been misled before". Interview with Clergy, April 1988).
- (ii) Services needed by the community. Major problems in the community were identified as housing, education and employment. These the groups felt were not being met by the human service organisations.
- (iii) Funding of human service organisations. Some groups queried state funding of human service

organisations as they were then perceived as part of the 'system' (Advice Office Interview, May 1988). However, other groups took a pragmatic approach and felt it was the way organisations operated in the community not the source of funding that determined acceptability (Interviews with Teachers, Clergy, Unionists, May 1988).

Funding of the community based organisations reflected both lack of access to state funding and ideological preference. The Umgalelo groups obtained their funding either through membership contribution, or fundraising within the community. The socio-political groups exemplified by the United Womens Congress and the Mbekweni Civic Association which ran the Advice Office, had appealed for funding from outside sources namely embassies or consulates of foreign countries. What was significant was that no organisation that had arisen from the community was receiving funding from the state.

4.2 Responses by the Private Voluntary Human Service Organisations

The second type of organisations identified were the private voluntary human service organisations. George Murray (1969) describes this type as organisations that

provide services by one group for another group. Six organisations were identified in this group., They were:

The Association for the Physically Disabled
(Paarl Branch) APD),
The South African Red Cross Society,
Grassroots Educare Trust,
Operation Hunger,
Black Sash,
South African National Council on Alcoholism and
Drug Abuse (Paarl Branch) SANCA

Although all aimed at ameliorating social need, they differed in service delivery and in types of service. Weiner (1982) has indicated that human service organisations involve themselves in many diverse programmes which may include health, education, aid, social work and recreation amongst others.

In examining the human service organisations, areas covered were:

- (i) Registration,
- (ii) Funding,
- (iii) Perception of the problem/need,
- (iv) Goals and objectives,
- (v) Process of entry into the community,

- (vi) Type of service,
- (vii) Management of the organisation and structure,
- (viii) Staff
- (ix) Level of activity in the community at the time of the study.

Information was gathered by interviewing service providers working in the community and the directors of organisations. Constitutions and publicity handouts concerning services of organisations were studied.

4.2.1 Registration

In South Africa there are three acts which relate directly to private voluntary organisations. These are the National Welfare Act No.100 of 1978, the Social and Associated Workers Act No.110 of 1978 and the Fundraising Act of 1978. The National Welfare Act defines social welfare services and provides for the establishment of regional welfare boards who aim at the co-ordination of services. For state subsidy organisations must be registered welfare organisations.

The Social and Associated Workers Act provides for the registration of professional social workers. There are penalties provided for unregistered persons practicing social work. These two acts embody the concept that

social work can only be provided by professional workers acting in accordance with the criteria that defines the profession. The Fundraising Act prohibits the collection of funds by unregistered organisations from the general public. Certain bodies for example religious, educational and political parties are exempt from registration.

Of the six organisations examined, two were registered under the three acts. They were the Association for the Physically Disabled and the South African National Council on Alcoholism and Drug Abuse. Three organisations were registered under the Fundraising Act. They were Grassroots Educare Trust, Operation Hunger and Red Cross. Black Sash was not registered under any of the acts.

4.2.2 Funding

State subsidisation of services is dependant on organisations being registered welfare organisations and employing registered social workers. It is also dependant on identifying a need and submitting a programme proposal. This process involves research and the designing of a service. Subsidization of services is divided according to racial grouping and programmes are therefore submitted to separate state departments.

This affects organisations whose services are aimed at all racial groups for each programme is evaluated by the state in separate departments.

The South African National Council for Alcohol and Drug Abuse and the Association for the Physically Disabled received subsidies for programmes involving the coloured communities but not for the other racial groups, though both provided services for all racial groups. The Association for the Physically Disabled had applied for state subsidy for the Protective Workshop for their black clients.

The Association for the Physically Disabled had undertaken a needs assessment in Mbekweni to identify the extent and specific needs of the disabled in the community.

The South African National Council on Alcoholism and Drug Abuse and The Association for the Physically Disabled received funding from the Community Chest of the Western Cape. This was to relieve them of having to raise large amounts each year to meet administrative costs. Both organisations undertook local fundraising in the Paarl community. The Association for the Physically Disabled had undertaken some fundraising in

Mbekweni and this had helped to publicise their services. Both organisations received donations and membership subscriptions. Operation Hunger had developed a national fundraising strategy and received funding from businesses, overseas consulates and embassies and large fundraising functions and competitions.

Grassroots Educare Trust raised funds from trade unions, businesses, embassies and consulates and fundraising functions. Red Cross raised funds from donations, subscriptions and fundraising projects. Black Sash raised funds from donations and subscriptions.

4.2.3 Perception of the Problem or Need

The perception of needs/problems and the causes could be divided into two basic categories. The first regarded the needs/problems as functional, that is, arising in individuals and their adaptation to the society in which they lived. The second group regarded problems as a result of structural problems in the larger society which left communities disadvantaged and under developed.

These perceptions were expressed in the approaches used by the organisations, i.e. the nature of the

services and service delivery. The South African National Council on Alcohol and Drug Abuse regarded alcoholism as an illness and designed their services from that perspective, that is in information and education of the nature of the illness and in counselling clients. The Association for the Physically Disabled regarded the problems experienced by the disabled as a lack of resources, low pensions, and lack of employment opportunities. They had not involved themselves in addressing structural problems as exemplified in legislation that discriminated against poorly paid workers and their benefits under the Workman's Compensation Act (No.30 of 1940 as amended).

Red Cross regarded themselves as a relief agency and therefore only there to render aid on an impartial basis to whoever was in need. Operation Hunger regarded the problem as one of unemployment and exploitation of a group. However, their approach was one of giving aid and did not involve methods that led to community development or transformation. That is they were still in the functional group although professing to support the structural group. Operation Hunger employed one community worker to serve the Western Cape and she was based in Cape Town. In Mbekweni they were supplying soup for soup kitchens.

Grassroots Educare Trust regarded the problems as arising from communities that had been oppressed and left underdeveloped. Their approach was that through the development of an educare project, a community becomes mobilised in developing new forms of education and social institutions.

Black Sash regarded the problems of Mbekweni as a structural one where the community was disadvantaged due to the policy of Apartheid.

4.2.4 Goals and Objectives

The goals and objectives of organisations are written into organisations constitutions. All the organisations examined had produced information pamphlets in which these goals and objectives were summarised.

These goals and objectives all contained the idea of promoting a service activity towards the attainment of a desired state. For example Red Cross states that a summary of their objectives is "to encourage and promote the improvement of health, the prevention of disease and the mitigation of suffering" (Unity in Action, pamphlet).

Several organisations state in their constitutions to promote communication between individuals and organisations on matters relating to their specific fields of interest.

Goals and objectives are broad statements of intent and do not give details of how these will be met.

4.2.5 Process of Entry into the Community

The process of entry and the decision to render services to Mbekweni rested on whether the organisations responded to expressed, normative or comparative needs.

Red Cross, Grassroots Educare Trust and Operation Hunger stressed they only interviewed on expressed need, that is when the community had already identified the problem and approached the organisation for help.

However, on further examination of the process followed by Operation Hunger, it was found that they responded to normative and comparative need. The need for soup kitchens had been identified some years previously by a member of the white community who had established soup kitchens through the Methodist Church. As costs had risen she had approached Operation Hunger in September 1987.

Grassroots responded to requests to render services by meeting with the community and defining the need with them. The decision to render services was taken after information was gathered and discussed with the agency.

Red Cross responded to all requests and kept records of these requests. The Association for the Physically Disabled had the majority of its clients referred by the medical service providers. It had however, used secondary data through a community profile and estimates of the extent of disability in the population based on the World Health Organisation's estimates and on local research (Disler, 1984). They therefore reacted to both expressed, normative and comparative needs.

4.2.6 Type of Service

Helm (1962) in her study of service organisations, divided services into four basic service types according to the social work method they employed. While the human service organisations examined did not all employ social workers, their services could be divided into the four basic types. These four types were:

- (i) Eleemosynary methods which are methods where an organisation offers its clients material or

direct services. The organisation considers "the lack of some commodity, facility or amenity as socially undesirable and seeks by its action to make good by supplying the commodity, facility or amenity in question" according to Helm (1962, p.15).

These organisations are therefore responding to normative and comparative needs.

Organisations found to be involved in these types of activities were the Association for the Physically Disabled who supplied direct aid in the form of cash loans, arranged for the loan of appliances and food parcels in crisis situations. They had concentrated on developing facilities such as the Protective Workshop and the Day Care Centre for Severely Disabled Children in Mbekweni.

Operation Hunger had concentrated on supplying soup for the soup kitchens.

Red Cross gave direct aid in the form of blankets, household goods, food parcels and clothing in crisis situations.

- (ii) Counselling services are methods where the organisation offers its clients guidance, consultation and advice instead of direct aid. It involves interviewing, diagnosis, supervision and referral.

Of the six organisations examined only three employed this method. Two employed professional social workers. They were the Association for the Physically Disabled and the South African Council for Alcoholism and Drug Abuse. However, both social workers interviewed expressed problems in this method due to language and cultural differences from the clients. Both were white female workers who could not speak Xhosa. Black Sash offered a Counselling Service from their Mowbray office.

- (iii) Educative methods are methods where the organisation seeks to improve conditions by education and is usually a long term method. Grassroots Educare Trust employed this method and worked in groups to both educate the child care workers within the creche, and the management committee of the creche in the management of the facility.

(iv) Information methods are where the organisation seeks social improvement by propaganda, information or publicity. It was found that all organisations did at one time or another. They used the media to promote their activities or to bring to the attention of the larger public the social conditions of the community. Black Sash had made this their prime activity.

It was notable that none of the organisations examined used community organisation as a method. They had not engaged in mass meetings or activities aimed at mobilising the community around a particular cause. McKendrick (1987) notes that human service organisations in South Africa have neglected this method.

4.2.7 Management of Organisations

According to Murray (1969), private voluntary service organisations are characterised by management committees made up of volunteers not necessarily from the client group for which the organisation was formed to serve. It was found that none of the clients served by the private human service organisations in Mbekweni served on human service organisation's management committees though one had representatives from the

community, namely the Association for the Physically Disabled. Of the six organisations examined only two had management committee members from the Paarl area. These two organisations had local branches with their own management committees. These management committees' main activities were centred on fundraising, and major policy decisions were made by the national and regional bodies. The Association for the Physically Disabled had actively sought representation from the Mbekweni community and could make decisions concerning the expansion of services with the advice of the Cape Town Regional Office. The South African National Council on Alcoholism and Drug Abuse had no representatives from Mbekweni on their local Management committee. All other organisations operated from Cape Town with no representation from the Mbekweni community. Decisions were made through information supplied by service workers.

Client participation, in designing and influencing service provision, was lacking though Grassroots and the Association for the Physically Disabled had developed a system where some consultation with either client or community representation was able to take place.

There was an element of the service provider knowing what was 'best' for the client, a characteristic noted by Blau and Scott (1963) in their discussion on service organisations. For example, although Operation Hunger stressed that the community should choose its method of running the soup kitchens, they insisted that parents should make the soup at the school soup kitchens not the staff and children. That is they prescribed how the service should be organised.

4.2.8 Staffing

Of the organisations examined, two employed professional social workers. They were the Association for the Physically Disabled and the South African National Council on Alcoholism and Drug Abuse. Grassroots Educare Trust employed a community worker based in Paarl and an educare Advisor who was a teacher.

Operation Hunger employed one community worker at the time to serve the whole of the Western Cape and she was based in Cape Town. She could not drive a car and was dependant on the Director to transport her to Mbekweni. She had received no special training and there was no staff development programme within the organisation. The Director had no formal training in any human service profession.

Red Cross had a part-time health and relief worker based in Paarl East. He attended regular meetings and staff development sessions at the Regional Office in Cape Town.

Only the Association for the Physically Disabled had employed a local Mbekweni resident as a paraprofessional. She had attended a pre-school attendant course through the Early Learning Resource Unit in Cape Town. The Association had arranged for her to attend a special day care centre at the Alexandra Institute to learn how to handle severely disabled and retarded children.

Black Sash used volunteers to man their Advice Office in Mowbray, Cape Town. They ran workshops from time to time for their workers to keep them informed on current legislation and regulations.

None of the organisations had a fulltime staff member allocated to Mbekweni.

4.2.9 Level of Activity at the Time of the study

The level of activity was dependant on the staffing allocation to Mbekweni and the priority allocated within the organisation to developing services within

Mbekweni. The Association for the Physically Disabled was actively involved in developing services and designing programmes. They were the most active organisation during the time of study though it must be noted they were only active in a specialized field.

Operation Hunger was the second most active organisation though only in the supplying of the soup.

Grassroots were active in having taken the decision to work with the creche. They were proceeding at the pace of the community which was slow. It had taken them nearly six months to establish a management committee at the creche.

Red Cross had responded to crisis situations namely shack fires during this time.

The South African National Council on Alcoholism and Drug Abuse was minimally involved and were not aiming their educational programmes at the black population.

Black Sash were minimally active though were ready to respond to requests for advice. This period was marked by low political activity due to the State of Emergency and the presence of the Security forces within the township.

4.3 The Church Organisations

The churches responded to social needs of their members and the larger community according to how they perceived the role of the church in the secular world.

The mainline churches namely the Methodists, the Roman Catholics, the Anglicans and the Dutch Reformed Church in Africa had links with the white community and were involved in charity programmes. For example, the Roman Catholic, the Anglican and the Methodists had food parcel schemes for pensioners and needy persons within the community. These were distributed either through an appointed person within the church or the minister or his wife.

The second form of response had been to establish skill training and/or job creation programmes. This had been undertaken by the Dutch Reformed Church in Africa who ran a sewing group with the aid of white women who came into the township. The white Lutheran Church of Paarl had established a weaving and spinning workshop to create employment for women. They were applying for funding from churches in Germany to build a building within Mbekweni to house this and other projects. The Manyano groups were the women's groups attached to the churches and met on Thursday afternoons, the

traditional day off for domestic workers. They wore distinctive tops and black skirts, they were found to have important social and emotional functions within the community. The Manyanos form a support group for members and a channel for welfare activities from within the church. The Mens Guild function in a similar way and played a significant role during times of crisis.

The Manyanos serve an important role in the socialising and integration of women in the community for they offer a place for self-actualization and building of self-esteem in a male dominated community. The older women guide and advise the younger women on matters concerning marital and family life while giving emotional support. They function as mutual-aid organisations for each member is both a giver and a receiver.

It was notable that the human service organisations while aware of the Manyano and Men's Guilds, had not formed formal or informal links with them. (See Diagram p.91)

COMPARISON OF ORGANISATIONS OPERATING IN MBEKWENI
JANUARY - JUNE 1989

POINTS OF COMPARISON		HUMAN SERVICE ORGANISATIONS SANCA	APD	RED CROSS	OPERATION HUNGER	GRASS ROOTS EDUCARE TRUST	BLACK SASH	COMMUNITY BASED ORGANISATIONS UMGALELO	NBEKWENI CIVIC ASSOCIATION	UNITED WOMENS CONGRESS	PAARL YOUTH CONGRESS	MANYANO/MEN'S GUILDS	MAINLINE CHURCHES
<u>REGISTRATION:</u>	(i) National Welfare Act	X	X	X									
	(ii) Fundraising Act	X	X	X	X	X							
<u>FUNDING:</u>	(i) Community Chest	X	X										
	(ii) State Subsidized	X	X										
	(iii) Donations & Subscriptions	X	X	X	X	X	X	X	X	X	X	X	X
	(iv) International				X	X			X				X
<u>TYPE OF SERVICE:</u>	(i) Eleemosynary	X	X	X	X			X					X
	(ii) Counselling	X	X				X	X				X	
	(iii) Educative					X			X	X	X		
	(iv) Information	X	X	X	X	X	X						
	(v) Community Organisation								X	X	X		
<u>IDENTIFICATION OF NEED:</u>	(i) Community Identified	X	X	X		X	X	X	X	X	X	X	X
	(ii) Organisation Identified	X	X	X	X	X	X						X
<u>ORGANISATIONAL TYPE:</u>	(i) Mutual-Aid							X	X	X	X	X	X
	(ii) Service/Welfare	X	X	X	X		X						X
	(iii) Developmental					X							
<u>PERCEPTION OF PROBLEMS:</u>	(i) Structural					X	X	X	X	X	X	X	X
	(ii) Functional	X	X	X	X								
<u>SERVICE PROVIDERS:</u>	(i) Employed Professionals	X	X	X		X							
	(ii) Employed Non-Professionals		X		X								
	(iii) Volunteers				X		X						
	(iv) Client beneficiaries							X	X	X	X	X	X
<u>LEVEL OF ACTIVITY: JANUARY - JUNE 1988</u>													
High			X		X	X		X				X	X
Low		X		X			X			X			
Restricted under State of Emergency									X		X		

4.4 Conclusion

Within the community organisations two basic methods could be distinguished, namely the mutual-aid and community organisation. The human service organisations were involved in eleemosynary, counselling, educative and information methods.

The Church organisations employed mutual-aid and eleemosynary methods. None of the community organisations or church organisations were registered and did not employ persons to provide services.

There was no unified perception of the causes of problems though the community organisations tended to regard the policy of Apartheid as the causal factor in all social problems. Of the human service organisations, three regarded Apartheid as a causal factor in the problems of Mbekweni though only two developed services aimed at structural change.

There was a marked difference in representation and participation by members of the community in the different types of organisations. The community based organisations had no representatives from outside the community and the human service organisations, except for one, had no representation from the community at management level.

The overall result of these divisions and lack of communications between the different organisations resulted in fragmentation.

CHAPTER 5: A PROPOSED INTEGRATED MODEL FOR MBEKWENI

5. Introduction

This chapter proposes an integrated developmental model that could be utilized towards the amelioration of social problems in Mbekweni. The model draws heavily from the strengths and abundance of the community groups exemplified by the Umgalelo groups which are very effective in the urbanizing process. The model will focus on areas relating to community participation both in the designing and implementation stages of programmes and projects, the pattern of relationships which forms the structure of groups and the unit which implements the projects, that is, the small group.

It is proposed that this model would be more appropriate to this communities problems.

The model includes those elements identified in the community based groups which were mutual-aid type groups where (i) the beneficiary of the activity/service is also the decision maker and provider, and (ii) the activity takes place in the group.

These elements are integrated with those proposed by Cary (in Chekki, 1979). Cary identified the elements that are inherent to community development as the community being the unit of action, the significance of local leadership and initiative, local and outside resources being utilized, meaningful participation by community members, the approach being organised and comprehensive and that the process of decision making be a democratic one which is based on consensus and the broadest possible participation of community members. Schumacher (1974) identified three elements for development as organisation, discipline and education and these have been included in the proposed model.

The elements are incorporated in the six phases of the model. These phases are (i) the exploratory phase, (ii) the organising phase, (iii) the decision making phase, (iv) the planning phase, (v) the implementation phase, (vi) the evaluation phase.

The model recognises that marginal communities have strengths and resources in their social patterns of behaviour that could be utilized and built upon with the support of outside resources as exemplified in the organisation structures and type of discipline found

in the community groups. In order to develop these strengths and resources, linkages with other outside resources and their integration into community activities is facilitated by the Community Development Worker who acts as organiser, informer and broker between the groups and resources. Outside physical and financial support as well as professional services, knowledge and technology adapted to developing communities could be utilized in the projects aimed at the amelioration of problems. At the same time through the development process, which includes the element of education, the community learns how to utilize these resources more effectively. In the early phases of the process the Community Development Worker is the active agent in his relationship with the community but aims at empowering the people in order that the community assumes greater control over their life situations. He is looking toward building capacity and sustainability of the community in their utilization of their own resources as well as those of outside resources.

5.1 Elements in the Model

The proposed model consists of the following elements:

- (i) The employment of a trained Community Development Worker who would act as the organiser and facilitator of the development process.

- (ii) The group being the unit of action in that activities aimed at ameliorating problems takes place in groups and is directed toward community identified problems.
- (iii) The beneficiaries of the action and/or service participate in the planning and decision making process.
- (iv) The management style involves meaningful participation by all who are involved, that is, the decision making process is a democratic one based on consensus.
- (v) Local leadership and initiative are utilized by the Community Development Worker in order to give direction to the activities undertaken in the development process.
- (vi) The development approach utilized by the Community Development Worker with the community is an organised and comprehensive one.
- (vii) Mobilization of resources both within and outside the community is undertaken by the Community Development Worker and the community.
- (viii) Education in skills needed in an urbanising environment is encouraged by the Community Development Worker.

These elements will be expanded and discussed below.

5.1.1 Employment of a Trained Community Development Worker

In order for the process of development to be activated in this model, the employment of a Community Development Worker is necessary. The role of the Community Development Worker is that of facilitator and enabler who assists the community in making linkages, defining and analysing problems, planning and implementing programmes. This worker would have professional training in the human sciences.

The success of the Community Development Worker would be dependant on his/her understanding of community structures, history and relationships with outside communities or structures. In the Mbekweni context he/she should have thorough knowledge of the fact that it was a community formed as a result of the policy of Apartheid, that is forced removals and the endorsing out of females, children and unemployed persons took place at high level resulting in a change in the structure of the Black community in the valley during the 1950's and 1960's. The relationship with the surrounding coloured and white communities was influenced by both the position in the economic spheres and group consciousness. The migratory labour practice and the coloured preference policies of the past have left bitter scars. The isolation geographically and

culturally from the larger community has resulted in a ghetto type community. Lodge (1979) gives an analysis of the events that led to the riots of 1963 and an understanding of the political aspirations of the people of Mbekweni.

The role of the Community Development Worker in this type of community would be that of the egalitarian/activist as described by Gilbert and Specht (1986) for the community does not accept outsiders who prescribe to them without their full consent. The community is marked by several factions and groupings but on community issues such as those addressed by the Mbekweni Civic Association there is consensus. The Community Development Worker's role would include seeking co-operation between different groups and have an understanding of conflict management. Negotiating skills would be necessary in order to draw these groups in together on a vision of a transforming society.

5.1.2 The group Being the Unit of Action

Groups would be the unit of action in that teams or task groups would be used to implement projects that benefited the members themselves. For example problem solution in the Mbekweni community takes place in group settings as demonstrated in the proliferation of

Umgalelo groups, Home-Boy groups, Manyano and Men's Guilds. This preference for mutual-aid and group problem solving is advocated as an element in the model.

5.1.3 The Beneficiaries of the Action and/or Service Participation in Planning and Decision Making

This element is identified in mutual-aid groups which is the preferred management style adopted in the community groups.

Planning, decision making and implementation takes place within the groups in the community groups.

In the proposed model this is linked to Participatory Management style as advocated by Janoslav Vanek (1975). He describes this form of management as one where the employees take an active part in decision making and the designing of work. In this model the nature of the work is service delivery. Task groups or teams are formed to deliver services. The teams meet regularly to plan and discuss progress of projects. Regular self-evaluations are held to evaluate the development of projects. The combined teams then meet regularly, for example once a week, in a general meeting where they report to the other teams. In this

way a regular flow of information is encouraged. This flow of information will facilitate the workers in taking an active role in the designing and evaluation of their work. This kind of management style is closely linked to the mutual-aid style where the group acts as the area where decisions are made by the group concerning group activities and performance. It is in the group where persons are accountable. It relates to the concept of democracy. In this way through participation in decision making, action related to decisions and the learning experiences provided in self and group evaluation, that is through action and reflection, the capacity and sustainability of persons is built. It must be noted that this may be a slower process of management as compared to the bureaucratic style where decisions are taken by fewer persons. Truly democratic processes are slow.

5.1.4 Democratic Decision Making Based on Consensus

In order to ensure support and commitment to projects the element of democratic decision making based on consensus is crucial. Consensus decision making involves all parties being able to voice their opinions. In community meetings time is not a limiting factor and meetings can extend over several hours.

The human service organisations followed a more bureaucratic style of management where decisions were made by committees who limited the length of their meetings. While they felt they had been democratically elected at a public meeting, in actual fact the Mbekweni community played no role in these elections or committees in general. This time constraint was felt to be one of the culturally inhibiting factors in the participation by those members who had served on a human service committee.

The implication for human service organisations is that methods such as community meetings to inform the community and to listen to community concerns should take place. It would mean that the community would have to elect persons to represent them on committees. The committee meetings within the human service organisations would have to be structured in such a way as to allow for maximum participation and time to discuss. It would also mean that representatives would have to report back to the community. This may mean meetings take place over longer periods of time than is currently the practice in the Human Service Organisations. The process would therefore be a slow one but as stated, democracy is slow.

Sound planning methods based on community sentiment and participation in the prioritizing of needs through the democratic group decision making process would enhance the use of limited resources. A fully informed and participating community facilitates consensus. The process is not without its problems for individuals and factions will exist and will demand skill in conflict management amongst different groups and personalities by the Community Development Worker.

5.1.5 Local Leadership and Initiative

The involvement of local leadership and initiative is an element that the Community Development Worker utilizes to give direction and impetus to activities. When the Community Development Worker enters a community one of his/her first tasks is to identify local leaders both formal and informal. For any project to succeed in community development the local leadership must give its support. The Community Development Worker would work with these leaders in identifying areas of concern though would aim at encouraging democratic procedures in decision making where necessary.

Project identification may be assisted by noting what initiative has already developed in the community. For

example childminding is a form of child care that exists in this community and a project may be built around this.

5.1.6 An Organised Comprehensive Approach

The element of an organised comprehensive approach means that there should be a structure that allows for co-ordination of local organisations and institutions and outside resources in task accomplishment to realize balanced development. The major role of the Community Development Worker would be to build this structure by seeking co-operation and co-ordination between the different groups and organisations. This structure would take the form of one co-ordinating organisation within the community.

5.1.7 Mobilizing of Resources

Marginal communities are characterised by a lack of resources resulting in poverty, low education amongst community members and poor economic opportunities etc. What the community does have in abundance is people. The people are a resource that could be utilized in the developmental process.

The model proposes that for community development to take place there should be high participation by the community in all aspects of the process.

The employment of community persons/indigenous workers to identify needs and to participate in the implementation of projects that benefit themselves and the community, is an important element in the model. Katan and Nghatsane (1986) discuss the utilization of indigenous workers in the delivery of services by human service organisations or in developmental projects. They distinguish between four types of indigenous workers:

- (i) Type A are workers with a low level of education who are also non-similar to the consumers they serve. This group is not found in a marginal community that is segregated from the surrounding communities both geographically and culturally.
- (ii) Type B are workers with a high level of education who are different in their socio-cultural and demographic characteristics as well as their life experiences from the population they serve. This type of worker may be found in Human Service Organisations that offer services to other communities.
- (iii) Type C are the typical indigenous worker who has little or no education at all and is very similar to his/her organisation's clientele.
- (iv) Type D are workers who combine high level of education and a certain similarity to the population.

Type C and D would be utilized because of their understanding and acceptability to the community. Depending on the personality and how an individual interacts with the local people, type B could also be utilized.

The motives to employ these workers would be those listed by Katan and Nghatsane as:

- (i) overcoming manpower/staff shortage;
- (ii) the need to relocate work within organisations;
- (iii) the desire to cope with problems of poverty and unemployment;
- (iv) the desire to make services and development projects more meaningful and responsive to the population they serve;
- (v) the desire to increase citizen participation and "grassroots" involvement;
- (vi) the desire to mobilise community resources.

The roles that indigenous workers can play in this model cover a wide range but specifically would enhance tasks faced by organisations such as:

- (i) The identification of needs and problems. By living in the community indigenous workers are aware of needs and problems.
- (ii) Indigenous workers can act as communication channels whereby the organisation is kept

informed of clients' needs and the community is kept informed of services and projects of the organisation. They form in effect an important linkage system between organisation and community.

(iii) The delivery of services and resources.

While it is advocated that a number of the community members be employed, linkages with the social networks, Manyano groups, the Men's Guilds, churches, the Paarl Youth Congress, the Mbekweni Civic Association and United Women's Congress should in addition be formed in order that they may be utilized as a resource. These groups form important emotional and psychological support systems in this community. For example in times of crisis as in shack fires that involve several dwellings, the women's groups can be involved in the administration of relief aid from organisations such as the Red Cross. While the youth could assist in the re-erection of shacks. The women's and men's groups offer the counselling and emotional support during these times.

The mobilisation of outside financial resources involves the legality of the organisation. Legality is dependent on the current legislation governing

organisations. Under the Fundraising Act of 1979 it is illegal to solicit funds without being registered under the act. The form of registration of the organisation will depend on whether registration is as a Section 21 Company under the Companies Act or as a Trust or as a Welfare Organisation. Each form of registration has regulations that govern the organisation. Developmental organisations can either register as Section 21 companies under the Companies Act of 1973 or as a Trust.

Although marginal communities are poor communities and the involvement of the community in contributing toward the costs of services or activities would be limited, the importance of the sharing of responsibility should be linked to the reciprocity found in societal relationships as noted by Taylor (1987).

The 'pouring in' of contributions as discussed in chapter four in the Umgalelo groups and other community groups should be utilized in order to integrate the process into community life.

5.1.8 Education in Skills Needed in an Urbanising Environment

Hope and Timmel (1986) support the view in that education empowers people and links education to

development, a view supported by Schumacher (1974). Knowledge of resources and how to utilize resources in the urbanizing environment demands skills in literacy, numeracy, language and communication amongst others. These skills enable people to gain some control over their lives in the urban situation. The element of education, be it formal or nonformal, enables people to both gain confidence in themselves and to assist their interaction with more developed communities.

The proposed model advocates that this element be incorporated whenever and wherever possible in the projects besides being projects on their own for example in literacy courses.

5.2 Phases of the Model

There are six phases that incorporate the elements identified in the development model. These phases are:

5.2.1 The Exploratory Phase

The exploratory phase where the Community Development Worker undertakes research into the community in order to understand its functioning. This phase includes the activities of drawing up a community profile from primary and secondary data. Information concerning the history of the community, its relationships with the

surrounding communities past and present, information concerning social structures including welfare, health, economic and education is gathered. The social patterns of groupings, the social networks and community organisations are noted. Leaders both formal and informal are identified.

Gathering this information may include social research methods such as surveys involving questionnaires using nonresidents of the community. Hope and Timmel (1986 Book 1, Chap.2, pages 35-52) advocate participatory research which means the use of residents in the process of information gathering. They indicate that this type of research, which involves the residents of a community, is part of the awareness arousing process. It is also part of the development process. Therefore participatory research is advocated where open ended discussions with groups and individuals take place with as many persons as possible. This is a more informal method and allows the community to voice in its own particular way its perception of itself and its problems.

5.2.2 The Organising and Structure Building Phase

The Community Development Worker's task in this phase is to start working with groups in identifying and

analysing the problems. In working with the groups the Community Development Worker will be building trust amongst members and himself and a climate for growth. This demands learning skills of open communication, listening, diagnosing and analysis. These skills and techniques will not solve problems but they can help people to know what is needed and act effectively. The element of education is already being utilized in this phase. The foundations laid in this phase form the basis for the success or failure of later phases. Here the aim is to develop people who could sustain growth and development and to avoid dependency creating situations. This is the beginning of the process of empowerment advocated by Paulo Freire (Hope and Timmel, 1984).

5.2.3 The Decision Making Phase

This phase is linked to the previous phase in that the groups with which the Community Development Worker has been working will have formed a structure in which decisions can take place. It is important that groups who share common visions are drawn together so that unity is established towards a common goal.

The decisions that take place during this phase revolve around firstly the decision by the community groups to work with the Community Development Worker.

Secondly the decision of the agency or organisation, whom the Community Development Worker represents, to commit further resources to the particular community.

Combined decisions between groups and the Community Development Worker on the prioritizing of needs and projects takes place. The Community Development Worker acts as advisor and resource person on what is available in the form of resources.

5.2.4 Planning of Projects

By now groups should have been established around specific problems and issues. The Community Development Worker helps these groups plan by assisting in realistic goal setting, determining resource requirements and defining project objectives. This takes place in workshops and/or in individual counselling sessions with members of the groups. This may mean arranging for training of group members through other agencies, for example arranging for the training of child care workers through a training agency such as the Early Learning Resource Unit.

5.2.5 Implementation Phase

The element that is important during this phase is that the current cultural norms of the community are

recognised. For example the role of older women as advice givers could be incorporated into child home care programmes. The use of the groups as the unit of action is important when implementing the projects. That is that the activity, for example employment creation projects, takes place in mutual-aid or co-operative groups.

5.2.6 Evaluation Phase

Evaluation is not a process that takes place at one end of the development process but should be built into all the phases. It may take place at the end of learning events; for example at the end of a skill training workshop, or at key points during an activity or at regular times in a project. York (1982) states that evaluation is basically a judgement of worth or an appraisal of value. Therefore the criteria used to evaluate are always based on values. For example those who value the cost effectiveness of development projects will use methods that measure the amount of financial input against the results as measured in financial terms. This is an approach that has its roots in the capitalistic approach to man. (Fromm, 1942)

The criteria for evaluation have been classified into three categories by Benjamin D. Paul (York, 1982):

assessment of effort, that is the amount of effort that takes place; assessment of effect, or the results of effort; assessment of process, which deals with how and why an effect was achieved. Edward A. Suchman (York, 1982) added two additional criteria: adequacy of performance, which is the extent to which the effective performance is adequate to the total amount of need, and efficiency, which is concerned with the ratio between effort and performance.

In the proposed model the value of developing people's capacity to sustain growth, the criteria of process of how and why the effect was achieved becomes important. Hope and Timmel (1987, Book 2, Chapter 8, pages 119-125) advocate participatory evaluation which is a process whereby participants are able to reflect critically on their own projects, programmes, aims and leadership.

Evaluation which takes place at regular intervals, for example at the weekly meetings of the teams, is a control mechanism of management, for it is here that accountability is centered. Persons and teams must be able to critically assess their own and other's action against the goals set by the group. It is through evaluation that problem areas can be identified; for

example, if a person or group is finding it difficult to reach their goals due to lack of skills, the Community Development Worker may introduce or arrange for workshops related to that skill. This is then part of staff or person development.

Hope and Timmel (1987, Book 2, chapter 8, pg.122) state that following areas need to be covered in evaluation though not necessarily all at the same time.

They are: ethics

participation

methods

content, re:

expectations

materials

language

touchy issues

animators

follow-up

venues

time and money

planning, co-ordination,

administration

decision-making.

There are several different methods used in evaluation and these need to be discussed with the participants

and decisions made on which method/s to use.

They are: written questionnaires
informal-oral interviews
structured interviews
group discussion method
whole group method
observation
survey
case studies
slides, photos or drawings.

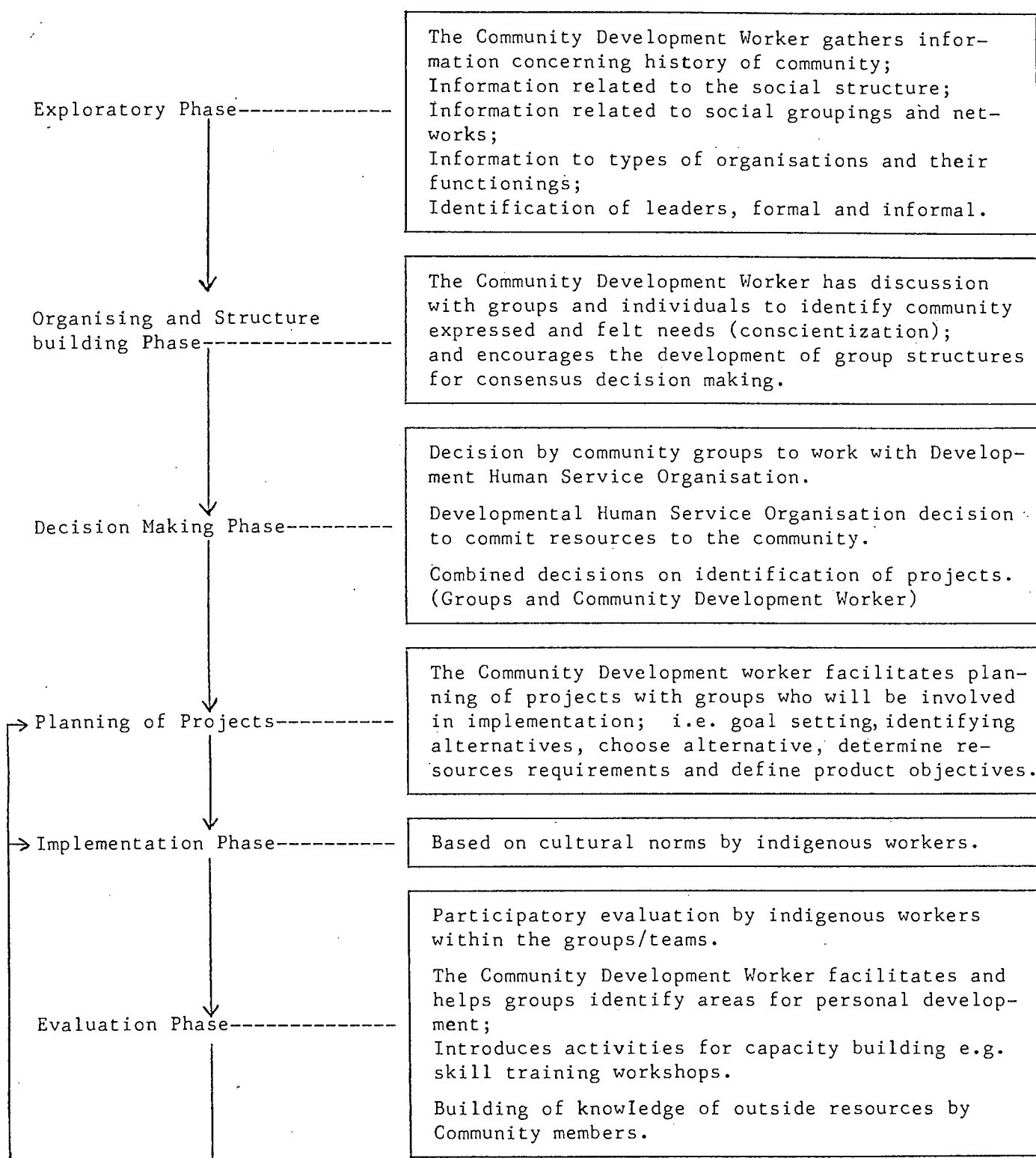
The phase of evaluation therefore incorporates the elements of the employment of the Community Development Worker, the group being the unit of action, the beneficiaries being part of the decision making process and education. (See Diagram p.117)

5.3 A Case Illustration of the Integrated Model

A case illustration of how the integrated model operates would be a Childminding Co-operative where the community problem of unemployment of women is linked to the problem of care and educative stimulation of pre-school children.

The Childminding Co-operative functions where a group of ten Childminders who care for groups of six

Proposed Model for an Integrated Developmental Approach to Mbekweni



children in their own homes, combine to form a co-operative in order to receive training, apply for outside support in the form of nutritional aid for the children and donations toward equipment. They receive payment for their services in the form of the fees paid by the parents of the children. As a group they could benefit from bulk buying and fundraising.

Childminding is an activity that already exists in the community, though it is undertaken on an individual basis.

Following the proposed model the project would move through the six phases integrating the elements identified.

In the exploratory phase of the model, that is during the gathering of information of the community structures, resources and social groups for the community profile, groups involved in childminding would be identified. The extent of the problem of care of pre-school children would be identified together with the high rate of unemployment.

The Community Development Worker's role during the next phase, that of organising and structure building,

would be undertaken by holding group and individual discussions with community groups, existing childminders and unemployed women in order to facilitate the understanding of the nature of the problem. A nuclear group of interested women from the community would be identified and established.

The elements of the Community Development Worker acting as organiser is active at this stage. The element of utilizing local initiative is in building on an existing activity identified within the community.

The organising and structure building phase would lead into the decision making phase where the groups would identify the project and make the decision to either pursue the project with the aid of the Community Development Worker or not.

The element of beneficiaries participating in the planning of the activity takes place during this phase.

The Community Development Worker would facilitate discussion as to possible alternatives, taking into account what resources are available in the community and outside; that is, physical, financial and human resources.

During this phase the group would be assisted in the planning of the project. By using such planning tools as simple PERT charts and Gantt charts the group, with the assistance of the Community Development Worker, could work out a sequence of events on a time scale. From these planning tools, the group is able to break down the task into manageable parts and sets its objectives in a systemised manner.

The element of education takes place as the Community Development Worker assists the groups in learning what resources are available. By group members being involved in this process they learn not to be dependent on the Community Development Worker alone but to develop their own knowledge and skills. This is a crucial phase, for participation by group members in decision making based on information they themselves have gathered, will mean that the project is being directed by persons involved and not merely being presented by an outside organisation.

The Community Development Worker would be playing an educative and enabling role at this stage in assisting the group to find out where information is available. She/he would be a resource person.

Other tasks that the group would be involved in at this phase would be listing possible users of the service, establishing an acceptable fee that users would be prepared to pay, and listing possible community resources. In other words they would be actively engaged in the process of budgeting. This may include finding possible donors in the business community to fill the gap between income and expenditure. Another task would be to make contact with the local health clinic to find out what services the Childminders Co-operative could utilize.

This phase would involve the mobilisation of resources within and without the community. The Community Development worker would assist in arranging contact with organisations that offer training in childcare. She/he could also assist in the drawing up of a simple constitution or set of rules for the co-operative.

By forming a co-operative they are in a better position to obtain support and funding than if they operated individually. Firstly, funding organisations and donors do not give to individuals who perform services as a rule. Secondly, food can either be bought in bulk or supplied by relief agencies such as Operation Hunger, and could be shared out by the group.

The income from fees would go directly to each childminder but the supply of food, toiletries and educative equipment would be obtained from funders, fundraising or support of outside organisations.

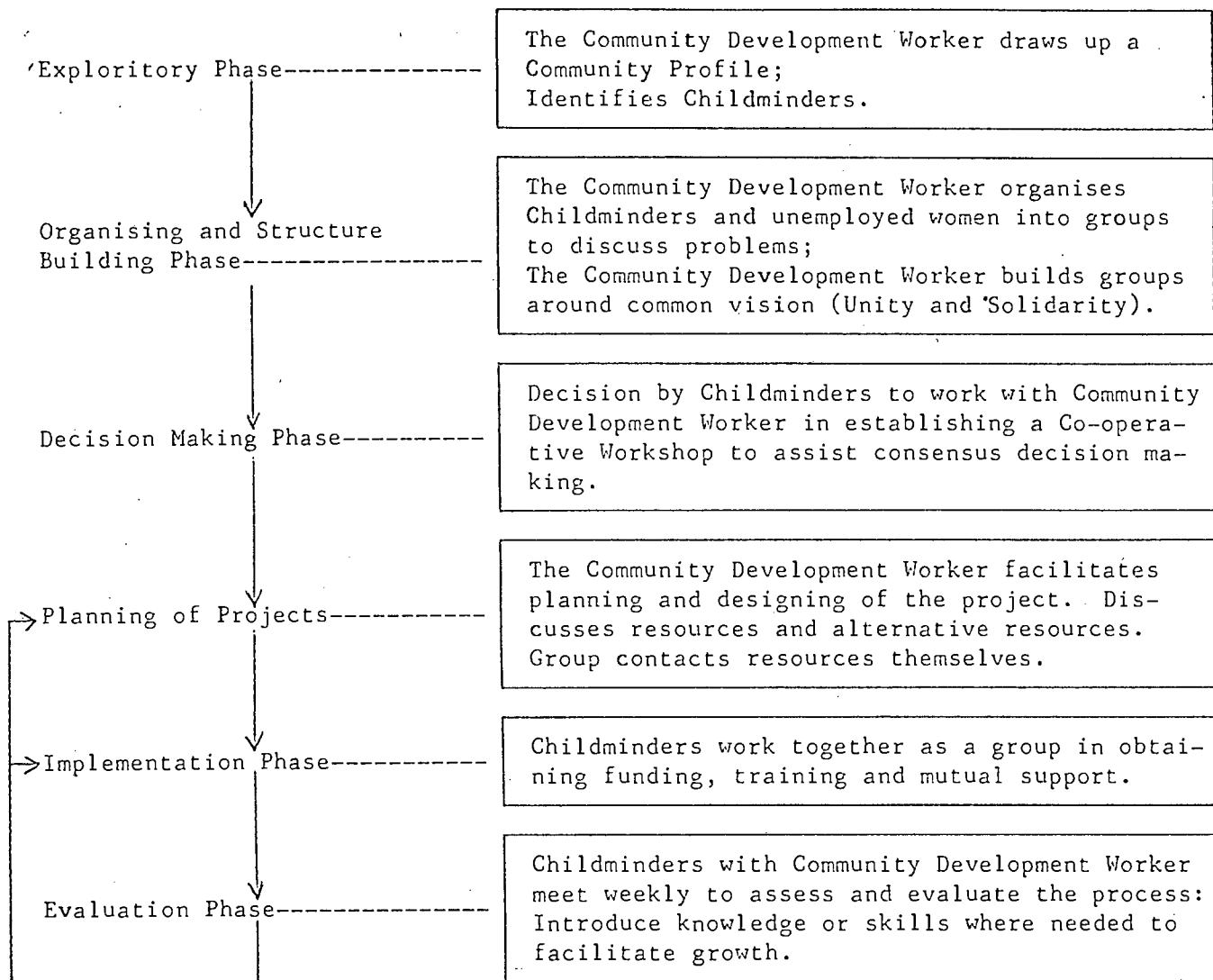
Training programmes for Childminders have been developed by several human service organisations such as the Early Learning Resource Unit and Grassroots Educare Trust. Their programmes are of a non-formal nature and are experienced based. Methods used are: workshops, demonstrations, visits to other groups and assignments which encourage high participation.

The training period would either take place as a week's block training session or be spread over a period of weeks. The weekly meetings of the Childminders Co-operative would be a continuation of the educative process for it is here that evaluation could take place.

The role of the Community Development Worker during this phase would be one of a resource person and, in the early stages in the weekly group meetings, that of a facilitator in the evaluation process. In this model, evaluation links to all phases. From time to time the project may have to be altered according to experiences in the implementation stage.

An illustrated case of the Integrated Development Model

A Childminders Co-operative



The Childminding Co-operative would enhance the lives of the women involved, in that mothers who are childminders are receiving benefit financially as well as delivering a wider community service. They get status through the opportunity for further skill training. They get mutual support from each other. The group benefits from operating as a group through access to funding and training. (See Diagram p.123)

5.7 Conclusions

Mbekweni is a marginal underdeveloped community which exists on the periphery of a developed community. It is a working class community lacking in resources as the result of the policy of Apartheid as implemented in this valley.

However this study found that there was a richness in the community groups which had developed strategies for coping in an urbanising community. These strategies had impacted on and adapted to the traditional way of life of the people living there. As Alinsky (1979) noted, there is no such thing as a disorganised community.

The needs that arose in the community were the result of neglect and/or official policies dominated by the

policy of Apartheid. The private voluntary human service organisations who had responded to the needs of Mbekweni had responded as if this were a community in a Western country and had not integrated community social and cultural values. Several had refrained from involving themselves in identifying the structural problems or the mass problems of the community. They were operating at a minimal level. They functioned independently of one another in an unco-ordinated and unintegrated manner and failed to draw on the wealth of community groups. The result was a fragmented approach to the communities' problems.

The community organisations were found to operate as mutual-aid organisations with high participation by members. The private voluntary human service organisations were not part of the community. The lack of participation by the community in the designing and/or in the service delivery led to decisions being made on behalf of and not by the community.

E.E.Schumacher (1974) wrote that for development to take place three elements are necessary. They are education, organisation and discipline. The Mbekweni community has demonstrated that it can organise itself in the numerous community groups, it can be disciplined

but needs outside support in the educative process in order for development to take place. In order for meaningful development to take place, access to real political participation, which means structural change in the wider community will have to take place. Democracy starts with people gaining control over their lives.

For marginal communities such as Mbekweni who lack both skilled human and physical resources, the need for an integrative developmental model is proposed.

This model advocates for high participation by recipients of the services in decision making, financial benefit to service providers that are not volunteers, group implementation of services and evaluation playing an important role both in the educative process and in the redesigning of projects.

Such a developmental model is believed to be more appropriate to this type of community than that of the traditional service model and could do much to develop Mbekweni into truly ... a Place of Respect.

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- (i) Groups
- (ii) Individuals

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ANNEXURE 1

INTERVIEW SCHEDULE FOR COMMUNITY GROUPS

1. Introduction to the interview

The interview forms part of a thesis on organisations who responded to the social needs of Mbekweni. It focuses on how organisations identified social problems/needs and what sort of action they undertook to meet these problems/needs.

The study is being undertaken by Mrs. Margaret Crawford as part of her Masters (Social Science) in Social Planning and Administration under the School of Social Work at the University of Cape Town.

The main aims of the study are:

- (i) identify the organisations existing in Mbekweni that deal with social welfare issues;
- (ii) understand the perceptions of the community of human service organisations that are already operating in the area;
- (iii) to design a model that will best meet the needs of communities similar to Mbekweni.

The study arose from the concern that the current welfare service delivery model was adapted from those existing in Europe and North America. There is a need to examine whether the current welfare service delivery model is appropriate in the South African context. The knowledge of values and ways people help each other in the community will form the basis of the interview.

The following points are stressed:

- (i) the information you give will be confidential.
Notes will be taken during the interview but the interviewees will remain anonymous;
- (ii) you may not wish to comment on all the topics and you may feel free to restrain from commenting on certain topics;
- (iii) all information gathered will be used for study purposes only.

THE INTERVIEW SCHEDULE

1. Social Needs

Which do you think are the most pressing needs of the people of Mbekweni?

Would you care to expand on those already mentioned by you?

What do you think are the causes of these problems?

2. Human Service Organisations operating in Mbekweni

Which organisations do you know of that offer services to the people of Mbekweni?

Can you tell me the kind of service they offered?

What other kinds of groups helped people in the community?

Can you give me details or examples of what they did?

3. Management of organisations

(i) Committees

Have you ever served on a human service organisation committee?

How did you come to serve on the committee?

What did you experience while serving on the committee?

(ii) Can you tell me how the community organisations operate/function?

Have you ever served on any of these committees?

What kinds of problems have you experienced on committees?

4. Services by Human Service Organisations

What kinds of services do you think are most needed in Mbekweni?

Are there problems experienced by the community with the Human Service Organisations?

5. Funding

How do you think organisations could be funded?

Are there any sources of funding that are unacceptable to the community?

6. General

Are there any points you would like to mention that have not been covered in this interview?

ANNEXURE 2INTERVIEW SCHEDULE FOR HUMAN SERVICE ORGANISATIONS

Name of organisation

Date

1. History of involvement with Mbekweni

1.1 When?

1.2 How?

1.3 Who made the first contact?

1.4 When was decision to intervene and provide services made?

1.5 Who made the decision?

1.6 How was the decision made?

2. The problem

2.1 What is the problem?

2.2 Who suffers from the problem?

2.3 Who defines it as a problem?

2.4 What is the cause of the problem?

2.5 What are the current programmes dealing with the problem?

2.6 What is the social change objective?

2.7 What are the forces operating against closing the gap between need and resources?

2.8 Needs assessment. Was one done?

Date collection, secondary and primary data, social indicators, resource inventories?

3. Management of the organisation

- 3.1 Local representation?
- 3.2 Committees?
- 3.3 Participation?
- 3.4 Where is policy made?
- 3.5 Centralised or decentralised?

4. Service Delivery

Describe the service

Who decided on the type of delivery?

Staffing

What is the service model used?

Evaluating and monitoring?

5. Funding

State?

Private?

6. Interagency contacts?

Formal

Informal

Are they useful?

Problems relating to this community?

With whom interview conducted:

Constitution:

Mission statement:

ANNEXURE 3DEMOGRAPHICS

The following figures were collected in a house to house count by an army in 1986. The numbers are not a true reflection of actual numbers as many had fled the township at the time due to the unrest. They do however give a broad overview of the breakdown of the population. It must also be noted that since the changes in legislation concerning Influx Control, there has been an influx of people seen in the growth of shacks especially in the Silvertown area. Another feature of the township is that there is an estimated influx of some 2,000 to 3,000 persons over weekends when workers from the surrounding farms and those who live during the week in the Coloured townships, enter Mbekweni to participate in the social, religious and sporting life of the township.

Breakdown of the population:

0 -1yrs	342	10.08%
2 -4yrs	1112	
5 -9yrs	1057	8.01%
10-14yrs	1049	7.95%
15-19yrs	1374	10.41%

20-24yrs	1074	8.14%
25-34yrs	2652	20.10%
35-44yrs	1880	14.25%
45-54yrs	1524	5.50%
65-74yrs	317	2.40%
+75yrs	94	0.71%
<hr/>		
Total	13826	100%

With the influx of people in the last two years the ratio of men to women has undergone a change. It is now felt that there are more women to men as borne out by the fact that many shacks house women and children only. This may be because the men are working elsewhere, e.g. Cape Town and only return in the weekends. When there is trouble in the townships of the Cape Peninsula, women and children move to the surrounding rural townships.

The curve corresponds with national figures where the black community is predominantly a young population. It therefore can be expected to have a high birthrate. The fertility rate is estimated at 4.3 per 100 women within the child bearing age group. The birthrate stands at 40:1000. Other estimates indicate that there are some 2000 preschool children within the township (taken on national averages for the black population).

The infant mortality rate is 23:1000 live births and under 1 year. Highest causes of death were respiratory disease followed by heart disease, prematurity and congenital defects, malignant tumours, diseases of the blood vessels, tuberculosis, manslaughter, disease of the intestine, road accidents and measles (a preventable disease).

No figures were available for life expectancy.

Economic Dependency is high at an estimated 30:1 economically active adult. The highest number of unemployed occurs in early adulthood.

There are two main languages spoken in the township: 90% Xhosa and 10% Sotho, English and Afrikaans is spoken as well.

References

1. Mbekweni Township Administrator, Mr. Steyn, March 1988
2. Paarl Medical Officer's report, 1986/7
3. Population Development Programme liason officer, Paarl office, March 1988.